



Jannati Aurat

Taleef

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Hyderabad



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Jumla huqooq mahfooz hain.

*koi chapne ka qasd na kare yeh shar'ai, akhlaqi aur
qanooni jurm hoga.*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Arz e Nashir

Allah ta'ala ne is kayenat ko insanon se aabaad farmane ka irada kiya to Mard ke sath aurat ki bhi takhleeq farmayi, maqsad yeh tha ke donon mil kar nasl e insani ko parwaan chadhayen.

Allah ta'ala ne donon ke alag alag kaam aur maidan ke paish e nazar donon ki salahiyaten alag alag rakhin, mard ko jismani aur zehni quwat badh kar ata farmayi aur use hakim ke rutbe par faiz farmaya aur aurat ko uski ita'at wa farmabardaari karne ka hukm diya sath donon ke huqooq aur faraiz bhi wazeh farmaye, taake zindagi ki gadhi sahi aur durust rukh par chal sake.

Tareekh gawaah hai ke jab bhi donon is rabbani hukm ke mutabiq zindagi guzari, duniya mein sukoon wa itminaan raha lekin jab is silsile mein kotahi ya ziyadati hui to duniya ka sukoon chin gaya.

Jab se Maghribi tahzeeb ko urooj wa taraqqi hui aur aurat ko uske fitri dayera e amal se nikaal kar use mard ki hamsari ka nasha pilaya gaya zindagi ka sukoon dar ham barham ho kar rah gaya hai, insaniyat ka janazah nikal raha hai aur haiwaniyyat ke manazir aam ho gaye hain, aapsi rishton aur khandani wa mu'asharati nizam ka sheeraza bikhhar chuka hai, maghribi duniya apni tabahi par matam kana hai, zahir si baat hai ke fitrat se baghawat ka nateeja is ke alawa aur kiya ho sakta hai!!

Maghribi (European) tahzeeb aur jadeed taleemaat se mutassir ho kar musalman khawteen ki bhi aik badi ta'dad fitrat se isi baghawat ke raaste par chal padi hai, aahista aahista khatoon e khana ban kar zindagi ke faraiz anjam dene ki bajaye raunaq e mahfil ban kar zindagi

guzarne aur maan aur biwi ki haisiyat se apni zimmedariyan nibha kar jannat ka talabgaar banne ki bajaye dunya ki dhoke par mabni aish wa ishrat aur chamak damak ki taraf bhaagne ka sisila 'aam hota ja raha hai, is ke nateeje mein mukhtalif qism ke gharelu masail aur miyan aur biwi ke jhagde aur unke darmiyan judayi ke waq'e'aat ki kasrat hai, aise mein zaroori hai ke khawateen ki deeni tarbiyat ka ehtemam mukhtalif andaaz se kiya jaaye aur poori quwat ke saath kiya jaaye.

Allah ke fazl se yeh is silsile ki aik haqeer koshish hai, ye aik mukhtasr kitab hai, lekin is mein jame'aiyat ke saath khawateen ki zimmedariyon ka zikar kiya gaya hai aur khawateen ko un ki adayegi ki da'wat de kar Jannat ki talabgaar banane ki koshish ki gayi hai.

Urdu mein is kitab ke bahut se eddition chap chuke hain, jis eddition se ye roman script wala nuskha tayyar kiya gaya hai uski khususiyat ye hai ke is par Mashhoor alim wa da'ai Shaikh Muneer Qamar hafizahullah ne nazre saani ki hai aur kuch mufeed izafe kiye hain.

Allah se du'a hai ke woh is koshish ko apne maqsad mein kamiyaab banaye aur kitab ko khawateen ko unka bhoola huwa sabaq yaad dilane ka zariya banade, aameen.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Muqaddimah

ان الحمد لله نحمده ونستعينه...

Nek wa saleh aurat is kayenaat ki sabse haseen wa jameel aur qeemati shai hai, jis ka izhaar Nabi e kareem sallallahu alaihe wa sallam ne apne aik farman mein un kiya hai:

"Dunya poore taur par sarmaya e zindagi hai aur dunya ka sabse achcha sarmaya nek aurat hai" (Muslim:2668)

Islam ne sinf e nazuk (aurat) par apni khaas inayat ki hai, Islam se qabl aurat ka koi khas muqam na tha, mashriq mein aurat mard ke daaman e taqaddus ka daagh raha to Roma mein ghar ka اساس samjhi jati thi, Unaan mein use shaitan to tauraat mein mein abadi la'nat ka mustahiq qrar diya gaya hai aur kaleesa use chaman e insaniyat ka kaanta samajhta hai, lekin islam ka nuqta e nazar in sab se juda ganah hai.

Aurat ka fitri taqaddus aur uski niswaani hurmat sirf Islam ke qile mein mahfooz hai, Islam mein 'aurat naseem e akhlaq ki nakhat aur chehra e insaniyat ka ghaza samjhi jati hai, Islam ne aurat ko aabgeena qaraar diya hai aur us aabgeena ki hifazat ka har mumkin ma'qool tareen intezaam kiya hai, uski wiladat se le kar aakhir umr tak use mohtaram qarar diya hai.

Magar maazi mein Europe ke haiwani tamaddun ne aurat ki aazadi aur musawaat ke naam par uski saari mataa e hayaat loot li, use ghar ki chahar deewari se nikaal kar hotalon, clubon, officon aur aam shahrahon par la khada kiya, aaj yeh aurat ghar ki malikah ki bajaye baar (sharab khana) ki saaqi hai, to kahin jahaaz ki air hostess hai, aur kahin mardon ke haathon khilauna ban kar zindagi guzaar rahi hai, aur yeh sab kuch aazadi, taraqqi aur musawaat ke naam par ho raha hai, jis ke bad tareen nataij Europe ki raah se poori dunya mein phail rahe hain, zahir hai

khaliq e kayenaat ne jin bandhanon ko mazboot bandha hai agar unhein dheela kardiya jaaye to zindagi ki gaadi apne tamam purzon ke sath tittar bittar ho jayegi aur saara gharelu nizam darham barham ho kar rah jayega.

Jaisa ke aaj dunya is wahima ko ab aik haqeeqat ke roop mein dekh rahi hai jo dar asl nateeja hai islam ke khilaf aurat ki baghawat wa inheraaf aur uske fitri qaanoon se takrane ka, chunka musalman aurat bhi roz marrah ke mushahadaat mein nit nayi tabdeeliyan dekh rahi hai, isliye kadi nigrani ke ba wajood shaitan use apne bahkawe mein le leta hai.

Zere nazar kitab aaj se taqreeban 6 saal qabl shaye' hui thi, Allah ke fazl se intehayi kam muddat mein iske teen teen edition shaye' huye aur khatm ho gaye chunka pahli taba' ki photo copy le kar iski isha'at hoti rahi isliye is mein kisi qism ki tabdeeli aur izafah wa tarmeem ka mauqa' na mil saka, ab 6 saal ba'd nayi kitabat aur azafon ke sath isha'at ho rahi hai, do guna zakheem ho gayi hai, Allah t'aala se du'a hai ke hamari is kitaab ko 'awaam wa khwaas aur khusoosan khawateen ke liye mufeed e 'aam banye aur hamari ye kitab "jannati aurat" padhne waali har muwahhidah aurat ko jannat mein dakhil farmaye, aameen.

Ansaar Zubair Muhammadi

Al Jubail, Saudi Arab

1/1/1425 h bamutabiq 21 Feb 2004.

Aurton Par Mard ki Fauqiyat

Fitri Taur Par Mard Ki takhleeq wa saakht aurat se buland tar rakhi gayi hain, Allah ta'ala ne farmaya:

"Mard aurton par haakim hain, Isliye ke Allah ne ek dusre par fauqiyat di hai aur is wajha se bhi ke unhon ne apne maal kharch kiye". (Surah Nisa : 34)

Allama hafiz ibn e kaseer rahimahullah ne is aayat ki tafseer mein likha hai ke:

"mard aurat par faiq hai, us ka sardaar hai, us ka malik aur hakim hai, us ka mushrif wo murabbi aur ustaaz hai"

(Tafseer Ibn e kaseer : 1/ 74)

Neez is m'ane ki tayeed Nabi e kareem sallallahu alaihi wa sallam ki is hadees se hoti hai:

"Agar main kisi ko ghairullah ke sajde ka hukum deta to aurat ko hukm deta ke wo apne shauher ko sajdah kare." is se aage farmaya:" Qasam hai us zaat ki jis ke haath mein Muhammad ki jaan hai, koi aurat apne rab ka haq us waqt tak adaa nahi kar sakti jab tak ke apne shauhar ke tamaam huqooq adaa na karle, yahan tak ke us ka shauhar use kaathi par sawari ki halat mein jimaa ke liye bulaye to bhi inkar na kare"

(Arab aurten zajgi ka waqt qareeb aane par ount ki kaathi par baitha karti thin taake bachcha aasani ke saath paida ho jaye. (lughat ul hadees, harfe qaaf,)

Allah ta'ala farmata hai:

"pas jo nek aurten hain wo taabedar rahti hain (apne shauharon ki) Aur jin chizon ki hifazat ka Allah ne hukm diya hai, shauher ki ghair maujudgi main unki hifazat karti hain."

Shaikh ul Islam Ibn e Taimiyah Rahimullah ne is ayat ki tafseer mein likha hai:

" Nek Aurat haqeeqat main wahi hai jo apne shauher ki

ita'at wa farmabardari par mudawamat aur hameshgi barte, Allah aur us ke rasool ka haq adaa karne ke baad shauher ke haq se badh kar koi haq nahi rah jata."

(Majmua fatwa ibne taimia: 32\ 275)

Lihaza is zamane ki aurton ko khusoosan modernism ki taraf maail mardon ki mushabahat ikhtiyar karne wali aurton ko jo ke apni man maani kiya karti hain, shauharon ki nafarmaan hain, balke un par hukumat karna chahti hain, Aazadi aur huqooq e niswan ke naam par shutr e be muhaar ki tarah andar bahar aati jati rahti hain unhen us din (qiyamat ke din) se aagah aur khabardaar ho jana chahiye jo din bachchon ko budha kar dega.

(Surah Muzammil : 17)

Nek Aurat Duniya Ki Behtareen Daulat

Quran kareem me Allah Ta'ala ka farmaan hai:

"Aur baaz log wo bhi hain jo kahte hain, aye hamare Rub! humen duniya mein nak de aur akhirat main bhalai ata farma."

Muhammad bin ka'ab al qurazi farmate hain ke duniya ki asl neki saleh aurat hai, isliye ke yeh woh neki hai jiske zariye Allah ne uske shauhar ko kush nasheeb banaya, jiske zariye bachchon ki sahi tarbiyat hogi, jiske zariye ghar mein raunaq aayegi, aulaad saleh hogi, jis ghar mein aisi aurat hogi wo ghar misali hoga, wahan se sheerin guftar, umdah kirdar aur husn e mu'amala ki kirne phootengi.

Abdullah bin Umar se marwi hai ke Nabi e kareem sallallahu alaihi wa sallam ne farmaya:

"Duniya ek punji hai aur duniya ki behtareen poonji aur daulat nek aurat hai." *(Sahih Muslim: 2668)*

Sahih Bukhari wa Muslim mein Abu Hurairah raziyallahu anhu se marwi hai ke Nabi e kareem... ne farmaya:

"Aurat se chaar khusoosiyaat ki bina par nikah kiya jata

hai, us ke maal ki wajah se, us ke hasab wa nasab ki wajah se, us ke husn wa jamaal (khoobsurti) ki wajah se, us ki deendaari ki wajah se, tum deen daari ko tarjeeh do, tumhare haath khaak aalud ho, tum deen dar aurat ikhtiyar karke kamiyabi hasil karlo" (Sahih Bukhari:5090)

Ek doosri hadees mein Nabi e rahmat sallallahu alaihi wa sallam ka farmaan hai:

"Char chizen insaan ki khush nasibi ki alamat hain, nek aurat, kushada aur bada makan, achcha padosi, behtar-
een sawari" (Sahih Bukhari:5312, Muslim:4128)

Aur isi hadees mein aage farmaya:

"Aur char chizein badnaseebi aur nuhoosat ki alamat hain, buri 'aurat, tang makaan, bura padhosi aur buri sawaari"

In ahadees ke alawah bahut saari sahih Ahadees insaan ko nek biwi ke intekhaab ki dawat deti hain, sath hi khawat-een yani hawwa ki betiyon ko in ahadees mein nek banne ki targheeb di gayi hai, is liye in tahreeron ko sirf padhne ki had tak mahdood nahi rakhna chahiye balke inhen amali jaamah pahnane ki koshish karni chahiye, Nabi e kareem sallallahu alaihi wa sallam ka farmaan hai :

"Ilm seekhne se aur neki wa sharafat paakbaaz wa shareef banne se aati hai aur jo shakhs bhalayi talash karta hai to use bhalayi mil hi jaati hai" (Hadees ka pahla tukda Sahih Bukhari mein hai, Sahihul Jame':2328)

Imaan Ki Tabahi Ke Chand Asbaab (Jin Se Bachna Zaroori Hai)

Imaan ko tabah wa barbaad kar dene waale baaz kaamon se waqifiyat azhad zaroori hai taake jannat ke safar mein shaitan rukawat khadi na kar sake, in mein sab se azeem jurm shirk hai, chunache Allah ta'ala Ne farmaya :

"Yaqeenan Shirk bada bhari zulm hai," (Luqman:13)

Allah Ta'ala ka farmaan hai:

"Yaqeen maano ke jo shaks Allah ke sath shirk karta hai Allah ta'ala ne us par jannat haraam kar di hai, us ka thikana Jahannam hi hai, aur zalimon(mushrikon)ka koi madad gaar nahi hoga" (Al-Maidah:72)

Agar koi shirk mein mubtalah hoga to ye uski tamaam ibadaton, masalan namaz, rozah, zakaat, aur jihaad wa sadaqaat sab aamaal ko barbaad kar deta hai, jaisa ke Allah ta'ala ne farmaya :

"Yaqeenan aapki taraf aur aapse pahle(ke tamaam nabiyon)ki taraf ye wa'hi bheji ja chuki hai ke agar aapne shirk kiya to bila shubah aapka amaal zaye ho jayega, aur bil yaqeen aap ziya karon mein se ho jayenge"

(Az-Zumar:65)

Shirk ki baaz suraten aisi hain jin ke irtekaab se insaan millat e islamia se kharij ho jata hai, aur agar taubah kiye baghair mar jaye to hamesha jahannam mein rahega, masalan ghairullah se du'a karna, ghairullah (jin, shaitan, aur qabaron)ke naam ki nazar manna, un ke taqarrub ke liye janwar zabah karna, jin wa shayateen, qabron aur murdon se khauf khana aur ye samajhna ke woh kisi ko nuqsan pahuncha sakte ya marz mein mubtala kar sakte hain, masaib aur zaroorat ke waqt ghairullah se ummid lagaye rakhna halaken in musibat ke door karne aur in hajaton ko pura karne par Allah ke siwa koi doosra qadir na ho, waghairah.

'Ibrath wa naseehath haasil karne aur murdon ke liye dua e magfirath karne ke liye qabroon ki ziyaarath karna masnoon hai, jaisa ke Nabi e kareem sallallahu alaihi wa sallam ne farmaya :

"Qabron ki Ziyarat karo kyun ke qabron ki ziyarat tumhen Aakhirat ki yaad dilayegi." (Sahih Muslim:1632)

Is hadees mein ziyarat e quboor ke fawaid batye gaye

hain, waise is mauzoo par mufassal guftagu hum apni kitab "Islam mein qabaron ki haisiyat" (taba e Hind wa Saudia) mein kar chuke hain, jis ki taraf murajayat (Rujoo karna) mufeed hogi.

Qabr walon se dua karna, unse madad mangna, unke liye janwar zabah karna, unse tabarruk hasil karna, unse hajat barari karna ya unke liye nazr manna waghairah to shirk e akbar hai, qabr walon me se chahe jisko bhi pukara jaye is mein koi farq nahi hai khawah woh nabi ho ya wali ya saleh shakhs, ye sab bashar the aur kisi nafa wa nuqsaan ke malik na the. Allah ta'ala ne apni makhlooqat mein se sabse mahboob hasti Nabi e rahmat Muhammad e 'arabi sallallahu alaihi wa sallam ke baare mein farmaya:

"Aap kah dijiye ke main apne nafs ke liye bhi kisi nafa wa nuqsaan ka malik nahi hun."

Yahan ek suwal paida hota hai ke shirk aakhir kaise panapta hai? woh kaunse asbaab wa awamil hai jinke zariye shirk ki numu hoti hai?

To aaiye zel ki sutoor main chand aise asbaab ka jaiza lete chalen jo shirk ki isha'at ka sabab hain.

(1) Ghairullah ki qasam khana

Umooman log qasam ke muamle mein tasahul wa susti baratte hain aur ghairullah ki qasam khane se nahi chukte, aisa is liye hai ke humen deen ki maloomaat sahi taur par hasil nahi hoti aur filmon ke zariye jo gandi tahzeeb phail rahi hai ye us ka bhi asar hai kyun ke hindustani saqafat mein pyar ki qasam, sar ki qasam, bete ki qasam, aulaad ki qasam, teri qasam, aur is qisam ki deegar shirkiya qasmon ki bhar maar milegi jo ke insaan ko shirk mein mubtala kar deti hain, isi tarah k'abe ki qasam khana, zindagi ki qasam khana, kisi wali ya buzrug ke maqaam wa martabe ki qasam khana, Nabi e kareem sallallahu alaihi wa sallam ki qasam khana aur baap dada ya maan ki qasam khana bhi

najaiz aur sararar haraam hai kyunke qasam ek tarha ki taazim hai aur jo Allah ke siwa kisi aur ke liye qataan jaiz nahi, Imaam Ahmed bin Hamble ne Abdullah bin Umar se marfu'an riwayat ki hai ke Nabi e kareem sallallahu alaihi wa sallam ne farmaya :

"jis ne ghairullah ki qasam khayi us ne shirk kiya."

(Tirmizi:1455)

Doosri riwayat main aap sallallahu alaihi wa sallam ka farmaan hai :

"jise qasam khani ho to use chahiye ke Allah ki qasam khaye, ya phir khamoosh rahe." (Bukhari:2482, Muslim:3105)

Agar kisi ne is aqede ke sath ghairullah ki qasam khayi ke wo azmat wa martabe mein Allah ke barabar hai to ye shirk e akbar hai laikin ghairullah ki qasam khate waqt ye aqeedah rakha ke wo hasti Allah se kam tar hai toh shirk e asghar hoga, bila niyyat wa iradah ghairullah ki qasam ke alfaaz zubaan se ada hojaye to uske kaffare ke taur par (Lailaha illallah) padha jaye, jaisa ke sahih Bukhari mein Nabi e kareem sallallahu alaihi wa sallam ka farman marwi hai :

"Jis ne laa Uzza ki qasam khayi to use chahiye ke Lailaha illallah kahe." (Bukhari:4482, Muslim:3107)

Jin logo ki zubaan par ghairullah ki qasam jari hai unhen use tark karne ke liye apne nafs se jihad karna chahiye, Baaz log Allah ta'ala ki jhooti qasam kha lete hain magar apne peer, wali aur buzrug, apne piyar wa mahabbat aur mahboob ki jhooti qasam khane ki himmat aur jur-at nahi rakhte.

Baaz logon ki zabanon par chand shirkiya alfaaz raij hote hain, jaise kisi insaan ka ye kahna, masha Allah wa shi-ta, jo Allah chahe aur aap chahen, ya isi tarah ye kahna ke : Agar Allah aur aap na hote, mere liye to sirf aap hain phir Allah hai, aisa to Allah aur aapki barkaton ki wajah se hai, waghaira. ye sab shirkiya alfaaz hain, sahi jumla ye hai ke

agar Allah ne chaha phir fulan ne, agar Allah na hota phir fulan shakhs na hota waghaira.

(2) Taweez gunde latkana

Shirk ka ye sabab bhi aurton mein kafi haad tak paya jata hai. halake nazr e bad whaghaira se bachne ke liye taweez, ganda, kaghas ka purza, ghonga, seep, kaudi, kaala dhaga, sikka, chota chaqu, haati ke daant ki bani koi cheez, chamda ya haddi whagaira aur parda latkana shirk ke wasail mein se hai, umooman ghar ki aurten mamooli mamooli baton par taweez ka sahara leti hain, bachcha doodh nahi peeta to taweez bandha jata hai, hansta ya khelta nahi to taweez bandha jata hai, halanke agar koi ye aqeedah rakhekhe ke ye taweez aafat aur museebat talne ya door karne ke wasail mein se hai to aisa aqeedah rakhna shirk e asghar hai. laikin agar ye aqeedah ho ke ye taweez gande waghaira az khud museebat door kar denge to aisa aqeedah rakhna shirk e akbar hain, kyun ke aisa karne se insaan ka talluq ghairullah se jud jata hai. wo apne is amal se Allah ki kaynat me ghairullah ko tasarruf par qadir aur us ka saajhi qaraar deta hai.

Taweez ki aqsam

Taweez ki do qismen hain : (1) Qurani aayat ka taweez
(2) Ghair Qurani taweez.

(1) Qurani aayaat ka taweez:

Is ki surat ye hoti hai ke kaghaz, kapdhe, jild, sone chandi ki takhti par qurani aayaten likh kar gale ya hath mein latkayi jayen ya bazuaon par bandhi jayen to aisa karna jaiz nahi hai kyun ke Nabi e kareem sallallahu alaihi wa sallam ke kisi fe'l ya amal se iska suboot nahi milta, balke aise taweez ghair qurani taweezat latkane ka rasta hamwar karte hain.

(2) Ghair Qurani taweezaat:

Jin par jinon ya jadoogaro ke naam ya unke codewords

likhe hon. aisi taweezaat shirkiya wasail me se hain. Sayeed bin Jubair farmate hain ke jis ne kisi aadmi ke gale se taweez kaat diya, ya tod kar phenk diya to ye fe'l ek ghulam aazad karne jaisa hai.

Huzaifah bin Yamaan ne ek aise aadmi ko dekha jisne apne haathon mein lohe ka kadha latka rakha tha, us se poocha: ye kiya pahen rakha hai? us ne jawab diya: wahina (ek bimari) se bachau ke liye latkaya hai, Aap sallallahu alaihi wa sallam ne farmaya:

"Ise nikaal kar phenk do, is se tumhari wahina ki beemari aur badhegi, aur agar use latkaye huye mar gaye to kabhi kamiyaab nahi ho sakoge" (Ibn e Maja: 3522)

Isi tarah jhaad phoonk mein agar Allah ka kalam, us ke asma wa sifaat, surah fatiha, muawwazatain, aur masoorah duayen padh kar mareez par dam kiya jaye to aisa karna jaiz hai. lekin jinнат, farishton aur ambiya aur auliya ka naam le kar padhna aur phukarna aur ghairullah ko pukarne ke liye dua karna ye sab shirk e akbar hai. shar'ai jhad phoonk ka tareeqa ye hai ke masurah duayen padh kar mareez par thutkara jaye.

(3) Ilm e ghaib ka dawa karna

Ghaib ka ilm Allah ke siwa kisi ke paas nahi hai, Allah t'aala ne farmaya.

"Kah dijiye ke aasmaan walon aur zameen walon mein se Allah ke siwa koi ghaib nahi janta". (An Naml: 65)

Is aayat mein sarahat kardi gayi hai ke ilm e ghaib ka malik sirf Allah ta'ala hai, lihaza ye qata'an na mumkin hai ke Allah ke siwa koi doosra ilm e ghaib jaane, na koi muqarrab farishta, na koi mursal Nabi, na koi ibadat guzar wali aur na koi imaam wa peshwa, in me se kisi ke paas bhi ghaib ka ilm nahi hai. albattha agar Allah ta'ala agar kisi rasool ke paas ghaib ki kuch khabren wa'hi ke zariye bhej de to use un ka ilm hojata hai jaisa ke Allah taala ne apne Nabi ko

mutaddid martaba kuffar wa mushrikeen ke makr aur unki sazishon se ba khabar kiya aur aap... ko qiyamat ki nishaniyon se bhi muttala kiya.

Hatheliyon ko padhna(Pamestry)aur hathon ki lakeeron ke zariye mustaqbil ka haal batana, paani bhare piyale mein ghaur se dekh kar ya sitaron ki madad se pesheen goi karna, kahanat aur jadu giri ke zariye ghaib ki khabron ka dawa karna ye tamaam cheezen sarasar jhoot aur makr hai aur aisa karne waala kafir hai.

Agar dhoke baz jadugar aur shabada baaz gum shuda chizo ya baaz bimariyon ke asbaab ke baare main sahi malumat faraham kar den to ye unka ilm e ghaib nahi hota balke wo ye malumaat jinnaton aur shaitanon se hasil karte hain,Baaz zaeef ul aqidah log qiyafa shanason aur nujumiyon ke paas jakar unse apne mustaqbil aur apni hone wali shadi aur biwi waghaira ke baare mein poochte hain,aisa karna sarasar haram hai,aur ilm e ghaib ka mudd'ai aur us ki tasdeeq karne waala donon mushrik wa kafir hain.

(4) Jaadu aur qayafa shanasi

Ye marz bhi aurton mein kaafi had tak paya jata hai,tona, totka to bahut saari aurton mein paya jata hai halanke jaadu insaanon ko mareez banata,unhen qatl karta aur miyan biwi ke darmiyan judayi daal deta hai,jaadu gunah e kabeera hai jaisa ke Nabi e kareem sallallahu alaihi wa sallam ne farmaya :

"Saat muhlik cheezon se bacho. sahaba e kiram ne pucha woh kiya hai?Aap sallallahu alaihi wa sallam ne jawab diya:Allah ke sath shirk karna aur jaadu..." (Bukhari)

Jaadu mein shaitaanon se khidmat wa madad li jati hai. un se talluq ustumar kiya jata hai aur un ke pasandidah kaamon ke zariye un ka taqarrub hasil kiya jata hai taake woh in jaadugaron ki khidmat baja layen,jaadu mein ilm e

ghaib ka dawa bhi paya jata hai joke sarasar kufr aur gumrahi hai, isiliye Allah t'aala ne farmaya:

"Unhon ne jo kuch banaya wo mahez jadugar ka tamasha hai aur jadugar kahin se bhi aaye kamiyaab nahi hota."
(Taha:69)

Jadugar ka hukm wa saza ye hai ke use qatl kar diya jaye, jaisa ke sahaba e kiram raziyaallahu anhum ki ek jamat ne kaha tha. hairat ka muqam hai ke aaj hamare mabain log jadu ko bahut mamooli baat samajhte hain, balke kabhi kabhi to use qabil e fakhr art aur funn shumar kiya jata hai aur jadugaron ko awards se nawaza jata hai. jadugari ki mahfilen aur muqabale munaqid kiye jate hain, jin main hazaron ki tadad mein himmat afzayi karne waale tamash been log shareek hote hain, dar haqeeqat aqedah ke baab me ye ek bahut bada tasahul aur azeem ghaflat hai, har musalman ko isse bachna chahiye.

Aik jadugar ka ibrat naak anjaam

Jadugar ka anjaam kabhi kabhi bahut khatarnaak hota hai, uski saari zindagi tabaah hojati hai jiasa ke aapko darj e zail waqiye mein iski ek jhalak nazar ayegi.

Abuzar Jundab bin Junadah raziyaallahu anhu kisi ameer ke paas gaye to dekha ke uske saamne ek jadugar hath mein talwar liye apna jaduyi khel dikha raha hai aur logon ko ye tassur de raha hai ke wo sar tan se juda karke jod sakta hai. doosre din Abuzar Jundub raziyaallahu anhu chadar odhe uske andar talwar chupaye khalifa ke darbaar mein dakhil huye. dekha ke jadugar aaj bhi talwar ka jadu dikha raha hai, log uska kamal dekh kar mas-hoor aur sakht hairat mein hain.

Abuzar raziyaallahu anhu ne uske qareeb jakar achnak apni chadar se talwar nikaal kar uski gardan qalam kardi, us ka sar udh kar dur ja pada, jadugar zameen par gir gaya uske bad Abuzar raziyaallahu anhu ne farmaya ke main ne Nabi e kareem... ko farmate huye suna hai ke jadugar ki saza ye

hai ke use talwaar ke zariye qatl kardiya jaaye. phir jadugar ki taraf mutawajjeh hokar farmane lage:

"apne aapko zinda kar! apne aapko zinda kar!"

(Irkab m'ana pa:82 urdu tarjuma Hamare ham safar banen, Ansaar zubair Muhammadi)

(5) Kahanat

Auraten apne pardesi shauher ka haal unhin kahinon se puchti hain, ab to phone ki sahulat se ye marz khatm ho raha hai, magar in kahino se apne hone waali shadi, aulad aur aane waali zindagi ke baare mein ab bhi pucha jata hai, kahin ke paas jana kis qadar ghinauna jurm hai, iska andaza Nabi e kareem sallallahu alaihi wa sallam ke is farmaan se lagaiye, Aap sallallahu alaihi wa sallam farmate hain :

"Jo kisi kahin ke paas aaya aur uski kahi hui baton ko sach maan liya to us ne Nabi e kareem sallallahu alaihi wa sallam ki layi hui shariyat se kufr kiya"

(Abu Dawood:3405, Tirmizi)

Jis cheez se khabardaar wa hoshiyaar aur bedaar rahne ki zaroorat hai woh ye hai ke jadugar, kahin aur arraaf, logon ke aqaid is tarah khrab karte hain ke khud ko mu'aalij ke roop mein zahir karte hain aur mareez ko ghairullah ke naam par bakra zabah karne ka hukm dete hain, bakre ka rang, us ki umr aur us ki saari masafat bhi bata dete hain wo kabhi ghairullah ke naam par murgha zabah karne ka hukm bhi dete hain, baaz dafa to shirkiya tilsimaat aur shaitaani tawizaat likh kar mareez ko dete hain aur use kabhi gale mein latkane to kabhi use sandooq ya ghar ke kisi mahfooz hisse mein rakhne ka hukm dete hain, baaz shabadah baaz ba karamat wali hone ka izhar karte hain, kabhi woh apne aap ko talwaar se maarte hain to kabhi gadhi ke pahiyе ke neeche let jaate hain, gadhi unke uper se guzar jati hai magar unpar koi asar nahi hota, inke 'alawa aur bhi bahut saare shabade hain jinhen wo apne haton se

kurke dikhate hain, magar haqiqi maanon mein ye sab shaitani ilm aur jadu hain, in jadugaron ke shayateen ye karta dikha kar logon ko Allah ke zikr se door rakhte hain.

Ek Waqi'ah

Ek shakhs ne ye waqiyah bayan kiya hai ke ek din wo kisi thutor mein circus dekhne ke liye gaya jahan usne mukhtaleef qism ke kamalaat aur khel dekhe, wahan use ek aurat rassi par chalti hui nazar aayi jo athkeliyan karte aur anghdaiyan lete huye rassi par chal rahi thi, phir wo is turaha deewaar se chimat kar chalne lagi jaise machchar chalta hai, log badi hairat se uska ye tamasha dekh rahe the, main ne uski nut jise in harkaat ko dekh kar dil mein socha ke is fun ke muzahire ke liye usne kafi mashq ki hogi, main ne socha ke main gunahgaar zaroor hun, laikin ek muwahhid hun, magar hairan tha ke main is waqt kiya karun?

Mujhe yaad aaya ke Jumu'ah ke khutbah mein hamari masjid ke khateeb ne bayan kiya tha ke jadugar shaitanon ki khidmaat hasil karte hain aur shaitanon ka sara makr aur puri quwwat Laa ilaha illallah se khatm hojati hai, main kursi se uth kar stage ki taraf badha, log hairat ke sath taliyan baja rahe the, mere baare mein unhon ne ye gumaan kiya ke main ghalba e hairat mein aisa kar raha hun, jab main chal kar jadugarni ke qareeb stage par pahunch gaya to us par ek nazar daali aur Aayat ul kursi (Allahu la ilaha illah huwa...) padhna shuru kiya. abhi main ne shuru kiya hi tha ki aurat ki beqarari wa be chaini zaher hone lagi. Allah ki qasam! main Aayat ul kursi khatm bhi nahi kar paya tha ke wo dhadaam se niche zameen par gir padhi aur tadapne lagi, log khauf zadah hogaye aur ghabra kar use hospital le gaye, ghaur kijiye tawheed aur Quran wa sunnat ko ikhteyaar karne ka kitna bada faida hua.

Allah ta'ala ne sach hi farmaya hai :

"Yaqeen manon ke shaitani hila bilkul boda aur sakht kamzoor hai.
(Al-Nisa:76)

Mazeed farmaya hai:

"Aur unhon (Eisa alaihissalam ke dushman yahudiyon) ne makr kiya aur Allah ta'ala ne bhi unse khufiya tadbeer ki aur Allah ta'ala sabse behtar khufiya tadbeer karne waala hai"
(Aal e Imran:54)

(6) Tasweeren sajana, mujassame banana aur yaadgaren qayem karna

Aurton mein tasweer saazi aur photo album ka bhi kaafi shauq hota hai, photo agar hasb e zarurat wa majboori hoto shariyat mein uski gunjaish hai, laikin agar yaad gaar ke liye rakhna maqsood ho to ye shirk ke wasail me se hai. Nabi e kareem sallallahu alaihi wa sallam ne tasaweer banane walon par lanat bheji aur farmaya :

"Qayamat ke din insanon mein se sakht tareen azab mein muhtala tasweer banane waale hi honge."

(Sahih Bukhari:5494, Muslim:3943)

Ek dusri riwayat mein aapne farmaya hai:

"Jis ghar mein tasweer aur kutta maujood ho farishte wahan dakhil nahi hote." (Sahih Bukhar, Muslim:2606)

Aap... ne tasweeron ko mitane aur mujassamon ko dhane ka hukum bhi saadir farmaya tha.

Jannati aurat ki pahchan

Quran e majeed mein Allah ta'ala ne jannati aurat ka zikr karte huye farmaya :

"Jo nek aurten hain, wo apne shauharon ki taabedaaar rahti hain aur jin chizon ki Allah ne hifazat ki hai, shauher ki ghair maujudgi mein wo unki hifazat karti hai."
(Al- Nisa:34)

Allama Ibn e kaseer rahimahullah ne is ayat ki tafseer mein likha hai :

"salehaat se murad nek aurten hain, qanitaat se murad wo aurten hain, jo apne shauharon ki ita'at guzar hain." aur 'hafizaat lilghaib' ki tashrih karte huye allama Suddi aur deegar mufasssereen ne kaha hai ke : "apne shauher ki adm maujoodgi mein wo khud apne nafs wa gauhar e 'ismat aur shauher ke maal ki hifazat karti hai."

(Tafseer Ibn e kaseer 1/743)

Ek hadees mein Nabi sallallahu alaihi wa sallam ka farmaan hai :

"Jo aurat paanch waqt ki namaz padhe, ramzan ke roze rakhe, apni sharm gaah ki hifazat kare aur apne shauher ki itaat wa farman bardari kare, to qiyamat ke din usse kaha jayega ke tu jannat ke jis darwaze se chahe jannat mein dakhil hoja." (Musnad Ahmad:1573, Sahihul Jame':660)

Ek dusri hadees mein Aap sallallahu alaihi wa sallam ka farmaan hai :

"Tumhari wo aurten jannati hain, jo mahabbat karne wali hain, ziyada bacche janne wali hain, jo apne shauharon ki taraf baar baar laut kar aati hain, aur jab unka shauher naraaz hojata hai to apne shauher ke paas aati hain, aur apna haath uske haath mein rakh kar kahti hain: aye mere sartaaj! jab tak ap mujh se raazi na hojayenge, palak nahi jhapkaungi (yaani kisi cheez ka lutf nahi lungi, zarra barabar araam nahi karungi)"

(Silsila e Saheeha:287)

Abu Hurairah raziyallahu anhu se marwi hai ke: Nabi e kareem sallallahu alaihi wa sallam se suwaal kiya gaya ke kaunsi aurten behtar hain ? aap ne jawab dete huye farmaya: wo aurat bahut behtar aur achchi hai jise uska shauhar dekh kar khushi mahsoos kare, jo apne shauher ke hukum par chale, aur apni zaat aur uske maal ke taaluq se uski na pasandeedah cheezon ko ikhteyar karke uski ki mukhalafat na kare"

Khawateen e islam !

In ahadees ki raushni mein aap apne nafs ka muhasaba karen, apne zameer ko tatolen aur ghaur karen, shochen aur dekhen ke kiya aap kayenaat ke mohsin e azam Muhammad e arbi ki mutayyan kardah khusoosiyat ki hamil hain? kiya aap mein Nabi e kareem sallallahu alaihi wa sallam ka uswah maujood hai? kiya aap apne shauher ki khidmat ke zariye jannat ko talash kar rahi hain? kiya aap apne shauhar ko ghusse ke waqt apni mahabbaton ka tohfa pesh kar ke use khush karti hain? gharelu ikhtelafat ke waqt kiya aap apni haseen muskurahaton se shauher ka gham halka karke uska taawun karti hain?

Ek Jannati aurat ka tazkirah

Abu huraira raziyallahu anhu se riwayat hai, woh bayan farmate hain:

"Ek martaba Jibraeel alaihissalam Nabi e kareem... ke paas aye aur kaha :aye Allah ke rasool! ye khadeejah aap ke paas aa rahi hain, inke paas ek bartan hai, jismen salan ya khana paani hai, jab wo aajayen to unhen unke parwardigaar ki taraf se aur meri janib se salam kahiye aur unhen jannat mein heere wa jawahiraat ke bane aise makaan ki basharat dijiye jis mein shor wa shaghab aur ranj wa malaal na hoga." (Shihul Jame':69)

Is waqiye se musalmaan khawateen ko ye nasihat milti hai ke aurat agar duniya mein ek misali biwi ka kirdaar ada kare, deendari, shauhar ki khidmat guzaari, bachchon ki taleem wa tarbiyat, ghar mein aane waali aurton ki izzat wa takreem aur ahle khana ka puri tarah khayal rakhe to use duniya mein hi jannat ki basharat de di jati hai.

Shauher ki khidmat jannat ka sabab hai

Husain bin Mehsan raziyallahu anhu kahte hain ke mujh se meri phuphi ne bayan kiya hai ke ek din main Nabi e kareem sallallahu alaihi wa sallam ke paas gayi, Aap ne mujhse

poocha: tum kaun ho ? kiya tum shauher wali ho? tumhara khawind hai ? main ne kaha :haan! aap sallallahu alaihi wa sallam ne farmaya : tum uske liye kaisi ho? main ne jawaab diya:uski ita'at wa khidmat mein koi kotahi nahi karti, siwaye iske ke is kaam se aajiz hun,aap sallallahu alaihi wa sallam ne farmaya : khoob soch lo, kyun ke wahi tumhare liye jannat aur jahannam hai.

Jannati aurat ki chand alamatan

Sabiqa aayat aur in ahadees se pata chalta hai ke jannati aurat ke darjazail khusoosiyaat hain:

(1) jo neki aur achchayi ke kaam mein hissa le aur apne aaqa aur malik ka haq ada kare.

(2) jo apne shauher ki is tarha farma bardaar hoke Allah ta'ala ki na farmani lazim na aaye.

(3) jo apne nafs (gauhar e esmat)ki hifazat karne wali ho khusoosan shauher ki ghair maujoodgi mein.

(4) apne shauher ke maal wa aulad ki hifazat aur dekh bhal karne wali ho.

(5)jo hamesha is baat ki khawajish rakhe ke uska shauher uski zaib wa zeenat,chehre ki chamak damak wa muskurahat aur andaaz e dil rubayi dekh kar khushi mahsoos kare.

(6) jab uska shauher naraaz hojaye to usko khush karne ke liye mukammal chahat ke sath bharpoor koshish kare, kyun ke wahi uski jannat wa jahannam hai.

(7) jo hamesha is baat ki chahat rakhe ke uska shauher jab bhi use talab kare to uske liye hazir ho, aur apne aap ko mukammal taur par uske supurd karde.

Jannat mein dakhile ki chand shartein :

Nabi e kareem sallallahu alaihi wa sallam ne aurat ke liye jannat mein dakhile ki jo sharayet bayaan farmayi hain, unmen se chand ye hain :

(1)Mukammal pabandi se panchon waqt ki namaz

padhna.

(2) Maah e ramazaan ke roze rakhna.

(3) apni sharam gaah ki hifazat karna. (zina kaari wa burayi se door rahna)

(4) Shauher ki ita'at karna.

Jab ye tammam kaam wo karegi to usse kaha jayega ke tu jannat me uske jis darwaze se chahe dakhil hoja.

Nek wa farmabardaar biwi ka ek sabaq aamoz waqi'ah

Haisam bin 'Adi at tayi se riwayat hai wo bayan karte hain ke hum se Mujahid ne Sha'bi ke hawale se bayan kiya, Sh'abi kahte hain ke: mujh se Shuraih ne bayan kiya ke aye Shabi ! tum banu tameem ki aurton se shadi karo, kyunke main ne unhen ziyada aql wa sujh bujh wali paya hai.

Shabi ne pucha ke unki aqalmandi ki nishani kiya hai ? Shuraih ne kaha ke main ek martaba dopaher ke waqt ek janaze se wapis aa raha tha to unke gharon ke qareeb se guzra, main ne darwaze par ek budhiya ko dekha aur uske pahlu mein ek ladki ko jo intehayi haseen wa jameel aur khubsurat thi, chunache main wahan chala gaya aur usse pani talab kiya, halanke mujhe piyaas nahi lagi thi.

Usne pucha aapko kaunsa mashroob pasand hai ?

Main ne kaha: jo aap aasani se pila saken.

Us budhiya ne usse kaha : aye ladki ! ise doodh de do kyun ke mere khayal mein ye pardesi hai, main ne us budhiya se pucha ke ye ladki kaun hai ?

Usne kaha : Zainab bint e Jareer jo Hanzala ki aurton mein se ek hai.

Main ne pucha : shadi shuda hai ya kunwari ?

Usne kaha : abhi tak to ghair shadi shuda hai.

Maine kaha : ise mere nikah me de dijiye.

Usne kaha : kufu wa barabari ki shart par (agar tum iske

kufw hoto shadi ho sakti hai)

Main uski baat sun kar ghar chala gaya, aur qailula (dopaher ke khane ke baad ke aaram) ke liye let gaya, magar qailula na kar saka, jab namaz se farigh hua to apne ghar ke motabar qurra, Aswad, Musyyeb aur Moosa bin Arfata ko sath liya, aur us aurat ke ghar jaakar uske ke chacha se mulaqat ki, unhon ne aane ka maqsad daryافت kiya?

Main ne kaha: Zainab jo aapki bhatiji hai, use mere nikah mein de dijiye.

Unhon ne jawab diya: wo bhi tum se aeraz nahi karti, (use bhi koi ayeteraz nahi hai) phir unhon ne use meri zaujiyat mein de diya, chunanche jab woh mere aqd mein agayi to main pashimaan huwa aur jee main kaha: main Banu Tameem ki aurton ke sath kya karun? phir mujh se unki sakht dili ka bhi zikr kiya gaya aur main ne use talaq dene ka irada kar liya, phir socha ke nahi, pahle use apne paas bulalun, agar meri marzi par chalegi to thik hai warna talaq de dunga.

Aye Sh'abi! kash tum us waqt mere paas hote jab Banu tameem ki aurten use hadiye de rahi thin, phir use mere kamre mein bhej diya gaya. main ne kaha: sunnat to ye hai ke aurat ke paas uska shauher jaaye to pahle do rak'at namaz padhe aur uske shar se panaah mange aur Allah t'aala se uski bhalayi talab kare, chunache main ne namaz padhi aur salam pher kar dekha to woh mere piche namaz padh rahi thi, jab main ne namaaz mukammal karli to uski padosan aurten mere paas aayi aur mere pahne huye kapdo ko lekar mujhe zard rang ki chadar pahna di. jab ghar khali hogaya to main uske qareeb aaya aur uske jism ki taraf haath badhaya, usne kaha: aye Abu umaiyyah! sabr wa zabt aur itmeenaan se, uske baad woh yun goya hui:

"Tamaam tarifen Allah ke liye hain, main uski tareef wa hamd wa sana bayan karti hun aur usi se madad chahti

hun, beshak main ek ajnabi aurat hun, mujhe apke akhlaaq aur aadat wa atwaar ka zarrah barabar ilm nahi, baraye meherbani apni mahboob wa pasandidah chizon se mujhe ba khabar kijiye, taake unhen sar anjaam dun aur apni na pasandeedah chizon se bhi waqfiyat karayen taake unse baaz rahun."

Neez usne kaha :

"Aap apni qaum mein bhi shadi kar chuke hain aur meri qaum mein bhi, lekin hoga wahi jo Allah t'sala ka faisala hai, karna wahi jo Allah ka hukm hai, yani bhalayi ke sath zoujiyat mein baqi rakhna ya ehsaan se sath juda kardena"

'Main ye baaten kah kar Allah ta'ala se aapki aur apni maghfirat ki du'a karti hun."

Shuraih kahte hain ke aye Shabi !us waqt mujhe bhi khutbah ki hajat ka ehsaas hua, main ne kaha :

"Hamd wa sana Baari ta'alah aur salaah wa salam bar nabi e khair ul anaam ke baad : pas yaqeenan tumne aisi baat kahi hai. "

Aage farmaya ke agar tum is baat par sabit qadam raho to isse tumhara faida hoga, aur agar ise chod dogi to tumhare khilaaf hujjat aur daleel hogi, main fulan cheez ko pasand karta hun aur fulan ko na pasand, aur ham donon ek hain, mujhse juda na hona, achayi ko phailao aur burayi ko chupao (mitao). usne phir kaha : ek cheez jiska zikr main aapse na kar saki wo ye ke aapki mahabbat ghar ke zayerreen (saas waghairah) ke liye kaisi hai ?

Main ne kaha : main is baat ko pasand nahi karta ke mere sasural ke log mujhe uktahat mein daal den. usne kaha : padhosiyon mein se aapko kaun pasand hai ? jise main aapke ghar mein dakhil hone ki ijazat dun aur kaun padhosi aapko na pasandidah hai jise main bhi na pasand karun ?

Main ne kaha : banu fulah achche hain aur fulan log bure

hain.

Shuraih kahte hain ke aye Sh'abi ! mere sath woh do saal tak rahi main ne uske sath behtareen raaten aur bahut hi suhane din guzare, main ne usmen khuloos aur mahabbat ke siwa kuch nahi paya.

Phir jab saal ka akhiri din aaya aur main majlis e qaza se wapas aaya to dekhta hun ke ghar mein ek budhiya taleem de rahi hai, main ne pucha ye kaun hai ? logon ne kaha: fulan hai, jo aapki khush daman(saas) hai, pas jab main baith gaya to budhiya ne aakar salam kiya.

main ne bhi walaikumussalam kaha aur pucha ke aap kaun hain ?

Usne jawab diya : main fulan(aapki biwi ki maan, aapki saas)hun.

Main ne kaha:Allah aapko apna qareebi banaye aur aapko jannat ke qareeb karde.

Usne poocha : aapne apni biwi ko kaisa paya ?

Main ne jawab diya : bahut hi achchi aur nek biwi hai.

phir usne kaha : aye Abu umaiyyah ! aurat sirf do halaton mein buri ya kharab maloom hoti hai:

1. jab bachcha paida ho jaye.

2. ya jab shauher ki taraf se khoob ezaaz wa ikram hone lage.

agar tumhen kisi tarah ka shubha hoto kodha utha lena, wallah!log apne gharon mein fahisha aurton se buri koi cheez nahi rakhte.

Main ne kaha:Allah ki qasam:aap ne to ise behtareen adab aur umdah tareeqa wa saleeqa sikhaya hai.

Usne kaha : kiya tum pasand karte ho ke tumhare sasural ke log tumhari ziyarat karen?

Main ne kaha : jab chahen.

Shuraih kahte hain ke phir wo mere paas har saal aati aur mujhe kaaramad nasihatien aur mufeed wasiyaten karti.

Mere sath woh bees baras tak rahi aur main us se hamesha khush raha, siwaye ek martaba ke aur us waqt main us ke liye zalim hogaya tha. ek martaba fajr ki do rakat padhne ke baad muzzin iqamat kahne laga, main mohalle ki masjid ka imaam tha, achanak ghar main ek saanp rengta hua nazar aaya, main ne use ek bartan se dhak diya, phir kaha: aye Zainab ! tum harkat mat karo, mujhe aane do, phir jab main namaz padh kar wapas aaya to saanp ne use das liya tha. main ne uspar alhamdulillah aur muawwazatain (surah falaq, aur surah Naas) padh kar dam kiya, chunke main kah chuka tha ke mere aane tak harkat na karna chunanche wo apni jagah par hi rahi, saanp uski taraf aaya aur use das liya, magar usne meri baat taalna gawarah na kiya, usne kis qadar wafa dari nibhayi, aur apne shauher ki ita'at ka kitna ziyada suboot diya, halanke aise waqt mein use harkat na karne ka kah kar main ne us par zulm kiya tha.

(Taba e unnisa Ibn e Abd e Rabbih page:44-46)

Jin umoor se musalmaan aurton ko bachna chahiye

Zail mein chand aise kaamon ka tazkirah kiya ja raha hai jin se har musalmaan aurat ko door rahna chahiye kyun ke ye umoor use jannat mein dakhil hone se rokne waale hain.

1. Shauher ki nafarmani :

Hazrat Jabir bin Abdullah se riwayat hai woh bayan farmate hain ke main eid ke din Rasoolullah sallallahu alaihi wa sallam ke sath namaz mein hazir tha, aap sallallahu alaihi wa sallam ne khutbah se pahle azaan aur iqamat ke baghiar namaz padhayi, phir Hazrat Bilal ka sahara lekar khade huye, uske baad khutbah dete huye Allah ka khauf wa taqwah aur Allah ki ita'at ki talqeen farmayi, logon ko nasihatien kin, aur unhen bhalayi ke kaam yaad dilaye, phir uthe aur aurton ke paas tashreef laaye, unhein bhi nasihatien kin aur bhalayi ke kaam yaad dilaye, phir famaya : "aye

aurto! tum ziyada se ziyada sadqa wa khairaat aur tauba wa istighfaar kiya karo, kyun ke jahannam ka ziyada tar indhan aurten hongy" tab ek aurat khadi hui, jo aurton ke beech mein baithi hui thi, uske ruksaar chipke huye aur rangat badli hui (siyaah) thi, usne kaha : aye Allah ke rasool aisa kyun hai ? Aap sallallahu alaihi wa sallam ne farmaya : " isliye ke tum shikwa shikayat bahut karti ho." tab aurton ne apne zewaraat utaar utaar kar sadqa karna shuru kardiya, aur Hazrat Bilal raziyaallahu anhu ke kapde mein daalne lagin. (Sahih Muslim;114)

2. Shauher ki naraazgi :

Abu Umama raziyaallahu anhu se riwayat hai ke Nabi e kareem sallallahu alaihi wa sallam ne farmaya :

"teen qism ke log aise hain jin ki namaz qabool nahi hoti."

(1) Bhagoda ghulaam : wo ghulam jo apne aqa ke paas se bhag jaye, jab tak wapas nahi aata uski namaz qabool nahi hoti.

(2) wo aurat jiska shauher usse naraaz hokar raat guzare.

(3) kisi qaum ka woh imaam jise wo log napasand karte hon". (Sahih Tirmizi:295, Sahih Al Jaame':3057)

3. Shauher ko takleef dena :

Koi aurat apne shauher ko duniya mein takleef na de. kyun ke Mu'aaz bin Jabal raziyaallahu anhu se marwi hai ke Nabi e kareem sallallahu alaihi wa sallam ne farmaya :

"Jab bhi koi aurat apne shauher ko is duniya mein takleef deti hai to jannat ke hooron mein se uski biwi kahti hai: Allah tujhe halaak kare, ise takleef na de ke ye to tera mahemaan hai, jald hi ye tujhe chod kar hamare paas (yani jannat mein) ajayega."

(Tirmiz:1094, Sahih Al jaame':7192)

Is hadees mein shauher ko satane aur use takleef देने se

sakhti ke sath mana' kiya gaya hai, kyunke woh to ek aurat ke paas sirf ek mahmaan ki haisiyat se hota hai, neez uski narazgi mein Allah ki narazgi hai, aur jannat mein badi badi aankhon wali hooren duniya mein apne shauher ko naraz karne wali aurat ke liye baddua karti hai.

(4) Shauher ki nashukri :

Nabi e kareem sallallahu alaihi wa sallam ka farmaan hai :

"Qiyamat ke din Allah t'aala us aurat ki taraf nahi dekhega jo apne shauher ki shukr guzar naa ho, lekin wo apne shauher se be niyaz nahi ho sakti." (Nasai, Saheeha: 289)

Ek dusri hadees mein aap sallallahu alaihi wa sallam ne farmaya hai :

"Main ne jahannam ka mushahada kiya to is tarah ka (aisa dil dahlane wala) manzar kabhi nahi dekha tha, main ne jahannam mein ziyada tar aurton ko hi dekha hai. logon ne suwal kiya: ya rasoolullah! aurton ke bakasrat jahannami hone ka sabab kya hai? aap sallallahu alaihi wa sallam ne farmaya : " unke kufr (nafarmani) ki wajah se," pucha gaya : kiya wo Allah ki nafarmani karti hain? Aap sallallahu alaihi wa sallam ne farmaya : " nahi, balke apne shauher ki nafarmani wa na shukri ki wajha se kasrat se Jahannam mein hain, agar tum mein se koi in par hamesha narmi aur ehsaan ka sulook kare aur phir tumhari janib se kabhi mamuli naqs ya kami hojaye to wo kah deti hain ke main ne aapse kabhi bhalayi nahi payi" (Jab se is chaukhat par qadam rakha hai takleef mein hun.) (Sahih Muslim: 1512)

(5) Bilawajah talaq talab karna :

Hazrat Sauban raziyaallahu anhu se riwayat hai ke nabi kareem sallallahu alaihi wa sallam ne farmaya :

"Jo aurat apne shauher se bila wajah talaq talab kare to uspar jannat ki khushbo bhi haram hai." (Tirmizi: 1108)

Afsos ke aaj bade gharanon mein talaq talab karna ek

fashion ban gaya hai, shadi ke bad agar ladka pasand na aaya to maal wa daulat aur duniyawī jaah wa hashmat aur aish o ishrat ke nashe mein fauran talaaq ka mutalaba kar baithte hain, kyun ke unhen apni naak unchi rakhni hoti hai.

Jinke aangan mein ameeri ka shajar lagta hai

unka har ayeb zamane ko hunar lagta hai.

Halanke ise ek taraf woh apni beti ke mustaqbil se khilwaad karte hain to doosri taraf apne uper jannat ki khushbu haram kar rahe hain, aur sath hi samajh ke fasaad aur bigadh ka sabab bhi bante ja rahe hain, magar afsos ke koi unka hath pakadne waala nahi, unhein maloom hona chahiye ke Allah ki pakad bahut sakht hai, aur unhein ye bhi maloom hona chahiye ke bina wajah talaaq talab karna, khawah ladki talab kare ya uske waledain, donon surat main sangeen jurm aur fe'l e haraam hai.

Allah ki nafarmani mein shauher ki ita'at ka masala

Qareyeen e kiram! mazkoorah ahadees mein ek khatoon ko biwi ki haisiyat se shauher ki ita'at ki had darje takeed ki gayi hai, lekin iska ye matlab hargiz nahi hai ke shauher ki ita'at wa farma bardari ke aage Allah azza wa jal ki ita'at ko pase pusht daal diya jaye, kyun ke ek hadees mein Nabi sallallahu alaihi wa sallam ne farmaya hai :

"Allah ki nafarmani kar ke kisi bande ki farma bardari nahi ki jayegi." (Ahmad:1041, Sahihul Jame':7520)

Lekin yahan un aurton ke liye ghaur karne aur sochne ka maqam hai jo ke thoda bahut padh kar hi apne aap ko aalimat ud dahr aur har cheez se buland wa bartar samajhne lagti hain, aur apne shauher ka hukum sun kar kahti hain, ye wajib nahi hai, aisa karna jayez nahi hai, is kaam ka koi faida nahi hai, waghairah, aur aisa karne se unka maqsad mahaz shauher ke hukm ko talna hota hai to aisi aurten qiyamat ke din jhute aur dagha baaz wa na farmaan logon

ke sath hongy, jinke baare mein Allah ta'ala ka farmaan hai:
"jo log Allah par jhuta ilzam bandhte hain Qiyamat ke din unke chehre siyaah honge" (Az Zumsar:60)

Imam Hasan Basari rahimahullah farmate hain ke:
"bila shuba halal aur haram ke mu'amle mein Allah aur uske rasool par jhoot bolna sareeh kufr hai."

(6) Shauher ki ijazat ke baghair nafli roze rakhna

Abu hurairah raziyallahu anhu se marwi hai ke Nabi sallallahu alaihi wa sallam ne farmaya :

"Koi aurat apne shauher ki maujudgi mein (jo ke us ke paas maujood ho) us ki ijazat ke baghair nafli rozah na rakhe."
 (Sahih Bukhari:4793)

Ye isliye ke shauher ki maujudgi mein aurat ka nafli rozah shauher ko fitne mein daal sakta hai, neez aurat se faida uthane mein shauher ke liye ye rozah ek rukawat ban sakta hai, albatta farz roze bila ijazat hi rakhe jayenge, kyun ke farz rozah Allah ka haq hai aur Allah ka haq bandon ke haq par muqaddam hai. aur khud Nabi e kareem... ne bhi (illa ramzan) "ghair ramzan" aur "ghair shahr ramzan" ke alfaz se Sunan Abi dawood wa Tirmizi, Sahih ibn e Hibban, ibn e khuzaimah aur Musnad Ahmed mein is baat ki sarahat farham rakhi hai.

(7) Shauher ko faida uthane se rokna

Aurat ki takhleeq hi mard ke liye hui hai, aurat ka wajood mard ki taskeen wa rahat ka saman hai, shadi isi muqaddas rishte ka naam hai ke aurat ek biwi ki haisiyat se apne shauher ko khushiyan farhaam kare, din bhar ka thaka mandah shauher jab shaam ko ghar mein dakhil hoto biwi ki haseen muskurahaten, ghar ki haseen tarbiyat. bachchon ki sahih nigah dashat aur behtareen wa lazeez khana uski thakaan ko khatm kar de, shadi ke bad aurat ka jism aur uske jism ka har uzv shauher ki lutf andozi ke liye hai.

jaisa ke Allah t'aala ne farmaya hai :

" Aur uski nishaniyon mein se hai ke usne tumhari hi jins se biwiyan paida kin, taake tum unse sukoon wa aaram paaao, usne tumhare darmiyan mahabbat aur hamdardi qaim kardi, yaqeenan ghaur wa fikr karne waalon ke liye is mein bahut si nishaniyan hain" (Ar Room:21)

Magar iske ba wajood agar koi aurat apne husn ke ghuroor mein choor hokar, apne baap dada ke maal wa daulat par itrata aur fakhr karte huye apne shauher ko ungli ke ishare par chalana chahti ho, yahan tak ke shauher ko apne jism se lutf andoz hone se door rakhna chahe to aisi aurat kainaat ki badtareen aur mal-'aoon aurat hai, jaisa ke ek hadees mein iski sarahat maujood hai chuna-nche Abu huraira se marwi hai ke Nabi e kareem sallallahu alaihi wa sallam ne farmaya :

"Jab koi mard apni aurat ko apne bistar ki taraf bulaye aur woh inkaar karde, phir shauher ghusse mein akar usi haalat mein raat guzare to aisi aurat par Allah ke farishte subah hone tak laanat bhejte rahte hain"

(Sahih Muslim:2594)

Talq bin Ali ki riwayat mein to mazeed takeed aayi hai woh bayaan farmate hain ke Nabi e kareem sallallahu alaihi wa sallam ne farmaya :

"Jab shauher apni zarurat ki khatir biwi ko talab kare to use har haal mein uske paas jana chahiye, khawah woh tannoor(chulhe) par kyun na baithi ho"(Tirizi:1080)

ek dusri riwayat mein aap sallallahu alaihi wa sallam ka farmaan hai :

"Mujhe qasam hai us zaat ki jis ke qabze mein meri jaan hai jo shakhs bhi apni ahliyah ko apne bistar par bulaye aur woh inkaar karde to aasmaan waala (Allah ta'ala) us se us waqt tak naraaz rahta hai, jab tak ke woh aurat apne shauher ko razi na karle." (Bukhari, Muslim)

(8) Raaz ki baaton ko zahir karna

Ye marz bhi bada khtarnaak hai. isse bachna chahiye, jaisa ke Asma bint e Yazeed se riwayat hai ke Rasool e rahmat sallallahu alaihi wa sallam ne farmaya :

"shauher apni biwi ke sath jo kuch karta hai. use woh shayed logon ko bata deta hai aur biwi apne shauher ke sath jo kuch karti hai woh use zahir kar deti hai?"

ye sun kar log khamosh rahe, kisi ne koi jawab na diya, to main ne kaha :Allah ki qasam! log aisa karte hain aur aurten bhi aisa karti hain, to Aap...ne farmaya: "tum harghiz aisa na karo, kyunke ye ek shaitani harkat hai, shaitan apni sahitan biwi se raste main mulaqat karta hai to uske sath humbistari karne lagta hai aur log dekhte rahte hain" (Ahmad Adabuzzafaaf Albani page:144)

(9) Shauher ke alawah kisi dusre ke ghar mein kapde utarna

Umm e salama raziyaallahu anha se riwayat hai ke Nabi e kareem sallallahu alaihi wa sallam ne farmaya :

" Jo aurat apne shauher ke alawa kisi doosre ke ghar mein apne kapde utare, to Allah ta'ala aisi aurat ka parda e haya chaak kardeta hai. " (Ahmad:2535, S Targheeb:171)

Ye isliye ke woh ek behaya, be ghirat, fahisha, aur badkaar aurat hai, jo ghair mardon ki taraf ma-ail ho aur apne shauher ki amanat mein khayanat (murad zina) kare.

(10) Shauher ki ijazat ke baghair ghar mein kisi ko dakhila dena

Abu Hurairah raziyaallahu anhu se marwi hai, Nabi e kareem sallallahu alaihi wa sallam ne farmaya :

"Kisi aurat ke liye halaal nahi ke woh apne shauher ki maujudgi mein uski ijazat ke baghair roza rakhe, ya uski

ijazat ke baghair uske ghar mein kisi ko dakhil hone de aur shauher ki ijazat ke baghair woh jo kuch kharch karegi uska aadha sawab uske shauher ko diya jayega."

(Irwaul Ghaleel:2004)

(11)Shauher ki ijazat ke baghair ghar se bahar nikalna

Aurat ka taaj mahel uska ghar hai, uska sheesh mahel woh makaan hai jismen woh zindagi basar karti hai Quran e kareem mein Allah ta'ala ka farmaan hai :

" Aur tum apne gharon mein sukoonat pazeer raho"

(Al Ahzaab:33)

Allama Hafiz ibn e kaseer rahimahullah ne is aayat ki tafseer mein likha hai :

"Unhen apne gharon mein muqeem rahna chahiye, kyunke shauher jab apni biwi ki itaat se khush hota hai to biwi ko bhi shauher ki ijazat ke baghair ghar se bahar nahi nikalna chahiye." (Tafseer Ibn e kaseer 3/768)

Lekin afsos ke aaj ye marz badi tezi se badh raha hai ke auraten apne shauharon ki ijazat ke baghair bazaar chali jati hain, rang birange kapde aur zarqbarq libaas khud hi mol bhao karke na mahram(bazzaz)se khareed kar lati hain, aur baaz dafa bade fakhriyah andaaz mein shauher aur ahl e khana se apne husn ki daad chahti hain, aaj aurten dawa laane ke bahane shahar ka nazzara karti phirti hain aisi tamaam aurton ko Allah se darna chahiye.

Aaj ye marz bhi aam hai ke gaun ya mohalle ke qaribi makanaat mein jane ke liye naqaab aur parde ka koi ehtemaam nahi kiya jata, dar asl ye tamaam chizen Nabi e kareem sallallahu alaihi wa sallam ki sunnat ki mukhalif hain, zindagi mein deen se duri aur dilon mein Allah ka khauf kam ho jaane ki alama- ten hain. hum Allah se taqwa aur hidayat ka suwaal karte hain.

(12) Khushbu laga kar ghar se bahar nikalna

Islam ne khud aurat hi ke tahaffuz aur uske gohar e 'esmat ki hifazat ke pesh e nazar use apne ghar mein tiki rahne ka hukm diya hai laikin agar kisi zarurat wa majboori ke tahet ghar se nikalna hi padhe to uske baaz sharayet aur kuch aadaab hain jinka pesh e nazar rakhna az bas zaruri hai aur unhi mein se ek ye bhi hai ke wo kastoori wa ambar aur Oud wa yasmeen waghairah koi khushbu laga kar ghar se na nikle kyunke Allamah Zahsbi rahimahullah ne kitab ul kaba-air mein ise un af'aal mein shumar kiya hai jinmen aurat lanat ki sazawar qaraar paati hai aur use bhi is tabarruj wa bepardagi aur banau wa singhar dikhlati phirne ka ek hissa bataya gaya hai jis par ke Allah t'aala duniya wa akhirat main shakht naraaz hota hai.

Ghar se nikalte waqt aurat ke khushboo lagane ki sakht mumana'at hai jiska pata bakasrat sahih ahadees se chalta hai jin mein se chand darja zail hain :

"Jo aurat itr wo khushboo(perfume)laga kar ghar se bahar nikle taake logon ko uski mahek pahunche to aisi aurat zaniah wa badkaar hai."

(Musnad Ahmad, Sahihul jame':2701)

"Jo aurat khushboo laga kar masjid jaye uski namaz us waqt tak qabool nahi hoti jab tak ke woh ghysl(karke use za-ail)na karle." (Ibn e Majah, Sahihul Jame':2703)

"Jo aurat Oud ka bakhoor(khushboo istemaal)kare woh namaz e Isha ki jamat ke liye hamare sath shareek(hazir e masjid)na ho."

Andazah farmayen ke jab masjid jaane wali aurat ke liye ye mamnoo hai to bazaar ya kisi 'aam wa makhloot party mein jaane wali ke liye ye kaise jayez hoga ?

Khawateen ko is pahlu par bhi khaas tawajjoh deni chahiye aur in ahadees ko khusoosan pahli hadees ke alfaz

ko dil wa dimag par naqsh karlena chahiye.

Han ek cheez ki ijazat di gayi hai aur woh hai mekup ka wo saman jiska sirf rang nazar aaye mahek na uthe kyunke hadees mein hai :

"Mardon ki khushboo woh hai jiski mahek to phooten magar uska rang zahir na ho aur aurton ki khusboo wo hai jiska rang to nazar aye (ghaza wo powder, lip stick wagherah)magaar uski mahek na phuten."

(Tirmizi,Nasai,Sahihul Jame':3937)

Islam se kharij kardene wali chizon se bachna

Har musalmaan aur jannat ki rahi aurton ko har waqt ye fikr lahiq rahe ke kahin woh jannat ki raah se hat to nahi rahi hai,Kyun ke baaz aamaal aise bhi hain jinke irtekab se islam ka khatima aur kufr ka aaghaz ho jata hai,isliye hum yahan Islam se kharij kardene wali chand cheezon ka zikr kar rahe hain taake musalmaan aurton ka jannat ka safar ba aasani tay ho sake :

(1)Allah ta'ala ki ibadat mein kisi aur ko shareek thahrana.

(2)Jo shakhs Allah t'aalah ke darmiyaan waseele wa waaste banaye,unhen pukare, unke faut hojane ke bawajood unse shifa talab kare,unse dua karaye,aur unhin par tawakull kare to us ne mutaffiqah taur par kufr kiya.

(3)Jo mushrikeen ko kafir na samjhe ya unke kufr mein shak kare, ya unke mazhab ko sahi samjhe to usne kufr kiya, lihaza har wo shakhs jo islam ko apna deen na maane woh kafir hai, khawah wo Nasrani ho ya yahoodi ya Budhist ya unke alawa kisi bhi mazhab ka maanne waala ho khawah woh qareeb ho ya door, daur e hazir mein maujood ho ya maazi mein guzar chuka ho.

(4) Jo shakhs Allah ke rasool sallallahu alaihi wa sallam ke tariqe ke alawa kisi doosre tariqe ko hidayat ka zariya

samjhe. ya kisi dusre hukm ko aap ke hukm se behtar samjhe, jaisa ke baaz log taghoot ke hukm ko Allah ke hukm par muqaddam rakhte hain, to aisa shakhs kafir hai.

Isi tarha ghair shar'ai aur wazayi (insanon ke banaye hue) qawaneen ko muqaddam karna, unhen sahih aur najaat dahindah samajh kar unke mutabiq faisla sadir karna, yeh aqeedah rakhna ke islam is sadi ke liye mauzun nahi hai, islami qawaneen ko hi musalmanon ki pasti wa tanazzuli ka sabab samajhna, Islam aur Islami qawaneen ko sirf masjid ki char deewari tak mahdood rakhna aur use zindagi ke doosre maidanon se baher samajhna.

Isi tarah ahkaam e ilahi ke nifaz mein chor ka haat katne aur shadi shudah zina kaar ko rajm karne se gurez karna, aur doosri islami sazaon ko ye kah kar thukra dena ke ye is daur se mel nahi khati, ya ye aqeedah rakhna ke muamlaat aur sazaon mein Allah ki shariyat ke baghair (yaani qanoon waz'ai ke mutabiq) faisla karna bhi durust hai, Ya shari'at ke baghair faisla afzal hai, Allah ki haram kardah chizon ko halal samajhna aur halal ko haram samajhna, ye sab aise aqaid wa afkaar hain jin se insaan kafir ho jata hai, aur aise shakhs ke kufr par tamaam musalmanon ka ijma'a hai.

(5) Jo shakhs Nabi e kareem sallallahu alaihi wa sallam ki layi hui shariyat ke kisi bhi hisse se bughz rakhe ya use na pasand kare, agarche us par amal karta ho to us ne kufr kiya, jaisa ke Allah ta'ala ne farmaya :

"ye isliye ke wo Allah ki nazil kardah shari'at se na khush huye, pas Allah ne un ke amal zaye kardiye"

(Muhammad:9)

(6) Jo shakhs Allah t'aala ke deen ke kisi bhi hisse ka mazaq udhaye to usne kufr kiya, is ki daleel Allah ta'ala

ka farmaan hai :

"Aap kahdijiye ke kiya tumhari hansii aur dillagi Allah, us ki aayat aur us ke rasool ke sath hoti hai? bahane na banao tum filwaqe imaan lane ke baad kafir ho chuke ho"

(At Taubah:65-66)

(7)Jaadu karna,karwana,sikhna aur sikhana,us ke zariye miyan biwi ke darmiyaan judayi aur nafrat paida karna ya unke darmiyan jaadu ki madad se mahabbat wa ulfat paida karna, jo shakhs in chizon ko maane jadu kare,karaye ya use phailaye to woh kafir hai, iski daleel Allah ta'ala ka ye farmaan hai :

"Wo donon(Haroot wa Maroot)bhi kisi ko us waqt tak jadu nahi sikhate the, jab tak ye na kahdete ke hum to ek azmaish hain lihaza tu kufr na kar."(Al Baqarah:102)

(8)Musalmanon ke muqabale mein mushrikeen ki madad karna,unka sath dena aur unki madad karna waghairah,ye woh aamaal hain jin ke karne se ek musalmaan kafir ho jata hai, is ki daleel Allah tala ka ye faraan hai :

"Aur tum mein se jo bhi in (kuffar wa mushrikeen)mein se kisi se dili dosti rakhega,wo beshak unhi mein se hai, beshak Allah t'aala zalimon ko hargiz raah e raast nahi dikhata. "

(Al Maidah:51)

(9)Jo shakhs ye aqeedah rakhe ke baaz logon ke liye shari'at e Muhammadi se khurooj ikhtiyar karna(bahar nikal jana)jaye hai,jis tarah Khizar alaihissalam Moosa alaihissalam ki shari'at ke daire se bahar the, ya jis tarah baaz sufiya ye aqeedah rakhte hain ke un par se shar'ai ahkaam saaqit hojate hain, unhen amal ki zarurat nahi, to aisa shakhs kafir hai,jaisa ke Allah t'aala ne farmaya hai :

"Jo shakhs islaam ke siwa koi doosra deen talash kare usse woh qahool mahi kiya jayega aur woh Aakhirat mein

nuqsan paane walon mein se hoga" (Aale Imraan:85)

(10) Allah ke deen se aeraaz karna yaani munh modna aur use seekhne neez us par amal karne se picha chudana bhi zulm aur jurm hai iski daleel Allah t'aala ka ye farmaan hai :

"Aur usse badh kar zalim kaun hoga jise uske rab ki aayateen sunayi gayin, phir bhi unse usne munh pher liya, (yaqeen manon) ke hum hi gunah gaaron se inteqaam lene waale hain."

(As Sajdah:22)

Namaaz ki pabandi zaroori hai

Sabiqa sutoor mein Islam se kharij kardene waale chand kamon ka mukhtasar tazkirah tha aur choonke musalmaan aurat ka ek qeemati zewar aur jauhari hathihaar uski namaaz isliye hai ke tark e salaah ek azeem jurm hai, ghinauna marz aur bahut badi aafat hai, benamazi shaitan ka mu'awin, rahmaan ke dushman, mominon ke hareef aur kafiron ke haleef wa bhai hain. unka hashr Fir'aun wa Qaroon aur Hamaan wa Ubay bin Khalaf ke sath hoga aur woh unhin ke sath Jahannam mein daale jayenge, (be namazi ke in logon ke sath uthaye jaane ki baseerat afroz hikmat 'allamah Ibn e qayyim rahimahullah ne bayan farmayi hai.)

Nabi e kareem sallallahu alaihi wa sallam ne farmaya hai :

"Aadmi aur kufr aur shirk ke darmiyaan haad e fasil namaz hi hai. "

(Sahih Muslim:116)

Ek doosri hadees mein Abdullah bin shaqeeq al aqeeli rahimahullah bayan farmate hain. :

"Nabi e kareem sallallahu alaihi wa sallam ke Sahaba e kiram amal mein se tark e namaz ke siwa kisi doosre kaam ko sareeh kufr nahi samajhte the. "

Is hadees ki raushni mein be namazi par kufr ka hukm lagane ke baad usper murtad ke ahkaam nafiz honge, aur benamazi se shadi karna jayez na hoga. agar nikaah hogaya aur woh benamazi hai to ye nikah batil hojayega. agar

nikah hojane ke baad benamazi hogaya to uska nikah faskh hojayega, aur uski biwi usper haram hojayegi, agar woh jaanwar zabah kare to uska zabeeha nahi khaya jayega, be namazi Makkah mukarramah mein bhi dakhil nahi ho sakta, uske kisi qareebi rishtedar ki maut par use wirasat mein se hissa nahi milega, be namazi agar mar jaaye to uski namaz e janaza nahi padhi jayegi, na use ghusl diya jayega, nahi use musalmanon ke qabaristaan mein dafan kiya jayega, qiyamat ke din uska hashr kafiron ke sath hoga. woh jannat mein dakhil nahi ho sakta, uske marne ke baad uske liye du'a e maghfirat na karen kyun ke woh kafir hoke mara hai. (tarik namaz se mutalliq in masail ke silsile mein Allama Muhammad bin Saleh Usaimin ka tafseeli fatwa balke ek risala shaye ho chuka hai jiska urdu tarjuma "Namaaz ki ahammiyyat" ke naam se hamare dost shaikh zafar Adeel Muhammadi Aazmi ne kiya hai).

Benamazi ki maut ke waqt uska haal to aur bhi ziyadah badtareen aur hairan kun hota hai.

Ek benamazi Ki maut Ka aankhon dekha haal.

Allamah Ibn e qayyim rahimahullah ne bayan kiya hai :

"Ek gunahgaar shakhs ki maut ka waqt qareeb aaya to uske aas paas ke logon ko ghabrahat mahsoos hui, use kalime ki talqeen karna chaha, magar woh barabar aansu saaf karta raha, jab uspar naz'a ka aalam taari huwa aur uski rooh qabz hone lagi to usne buland aawaz se cheekhte huye kaha: la ilaha kahoge bhi to mujhe kiya faida hasil hoga? kyun ke main be namazi tha, mujhe nahi maloom main ne Allah ke waste ek waqt ki bhi namaz padhi ho, ye kah kar uski saansen ukhad gayin aur hichkiyan aane lagin hatta ke woh faut hogaya."

Paband e namaz shakhs ki maut ka aankhon dekha haal.

Aamir bin Abdullah bin Zubair bistar e marg par the aur

zindagi ki aakhri saansen gin rahe the, unke ghar waale unke paas baith kar ro rahe the aur woh maut se naburd aazma the, isi dauran unhen Maghrib ki aazan sunayi di, unke halaq mein saans ki ghar gharahat sunayi di aur naza ki kaifiyat mein shiddat paida hogayi, takleef bhi bahut badh gayi thi, laikin azan sun kar apne paas baithe logon se kahne lage: mujhe hathon se utha kar le chalo, logon ne poocha : Kahan ? Kahne lage : masjid le chalo. logon ne kaha: aap is haal mein masjid jayenge? farmane lage: Subhanllah! main azan ki aawaz sunun aur masjid na jaun. mera haath pakdo aur mujhe masjid le chalo, chunanche unhen do admiyon ke sahare masjid lejaya gaya, aap masjid jakar jamat mein shamil huye, imaam ke sath abhi ek rakat aada ki thi ke haalat e sajdah hi mein unki rooh parwaz kargayi. Allahuakbar! apki wafaat halat e sajdah main hui.

(Nuzhatulfuzala : 484)

Ata bin Saib farmate hain ke hum Abdurrahmaan Sulami ki bimari ke dauran masjid mein iyadat ke liye aaye, aap sakht takleef se dochaar the, naz'a ka aalam taari tha aur rooh qabz hona hi chahti thi, humne unki ye halat dekh kar azrah e shafaqqat unse kaha ke aap ghar chal kar bistar para let-te to kuch aaraam miljata, unhon ne usi halat mein intehai takleef bardasht karte huye farmaya : mujse fulan ne bayan kiya ke Nabi e kareem sallallahu alaihi wa sallam ne farmaya hai:

" Tum jabtak masjid mein baith kar namaz ka intezaar karte raho, us waqt tak namaz ki halat mein hi rahte ho."

(Sahih Bukhari:170, Sahih Muslim:1061)

Isliye main chahta hun ke meri rooh isi haal mein qabz ki jaaye ke main namaaz ke intezaar mein masjid mein baitha hua hun.

Maloom ye hua ke namaz qaim karne waale aur Allah ta'ala ki ita'at par sabar karne waale ka khatima bhi uski

raza par hi hota hai.

Sa'd bin Mu'aaz raziyaallahu anhu Allah ke aage jhukne waale, aajizi karne waale, farmabardaar, khushu ikhtiyaar karne waale, ibadat guzaar aur saleh insaan the. aah e saher gahi se raat ne aur tauba wa istegfaar se din ne unki shanakht karli thi, Ghazwa e Khandaq mein aap zakhmi hogaye the. chand din aap bimari mein mubtala rahe, phir aapki maut waaqe hogayi. jab Nabi e kareem sallallahu alaihi wa sallam ko aapki maut ki khabar di gayi to aap ne farmaya: "Chalo! Sa'd ke ghar chalte hain." raawi Jabir raziyaallahu anhu bayaan karte hain ke aap rawana huye, hum log bhi aap ke sath chal padhe. aap is qadar tez raftari se chal rahe the ke aap ke sath chalne mein hamari jooton ke tasmee toot gaye aur hamari chadaren kandhon se gir padhi, sahaba e karam raziyaallahu anhum ne aap ki tez raftari par hairat wa ta'ajjub karte huye aap se is qadar tez chalne ki wajah puchi? to aap sallallahu alaihi wa sallam ne farmaya: " mujhe khouf hai ke hamare piche rah jane se kahin farishte humse pahle wahan pahunch kar unhen bhi Hanzala bin safwan ki tarah ghusl na de den," Nabi e kareem... jab unke ghar pahunche to unka inteqaal ho chuka tha aur unke dost wa ahbaab unhen ghusl de rahe the. unki waledah ro rahi thin. aap sallallahu alaihi wa sallam ne unhen dekh kar farmaya:

"Saad ki maan ke alawah har rone wali aurat jhoot moot rooti hai "

Tajheez wa takfeen ke baad unko utha kar qabristaan lejaya gaya, Rasoolullah sallallahu alaihi wa sallam bhi janaze ke sath qabristan gaye. sahaba e kiram raziyaallahu anhum ne farmaya: humne isse halki maiyyet isse pahle kabhi nahi uthayi hai. to aap sallallahu alaihi wa sallam ne farmaya: " is dinse pahle farishte kabhi kisi ki maiyyet le jane ke liye zameen par is tarah nahi utre the. tumhare sath farishton

ne bhi janaze ko utha rakha tha. aur qasam hai us zaat ki jiske hath mein meri jaan hai woh Saad ki rooh ki aamad par baham ek doosre ko mubarak baad de rahe the. "

" Saad ki mout par to 'Arsh bhi jhoom utha tha"

Allah ta'ala ne farmaya hai :

" Jo log imaan laye aur nek amal kiye yaqeenan unke liye firdous ke baghaat ki mahmaani hai jismen woh hamesha rahenge, Aur kabhi unhen chodna aur jagah badalna na chahenge. " (Al kahf:107-108)

Zewaraat mein zakaath

Chunke aurton mein zewar pahenne ka shouq bahut hota hai, shadi mein jis aurat ke sasuraal se jitna zewar aata hai woh aurat usi qadar khush naseeb mani jati hai, shadi ke ba'd bhi agar shauher ki maali halath achchi hai, shauher agar bairoon e mulk kama raha hai to uski sabse pahli farmaish yahi hoti hai ke mere liye koi achcha sa jhumka, chain, choodi ya kangan zaroor laiyega, bilashubah zewar pahenna aurat ki fitrat ka hissa aur uska haq hai aur is mein koi haraj nahi, lekin jab koi aurat apne zewaraat ki zakaat nahi degi to iska natija bhi khatarnaak hai, aisi aurat jannat mein nahi ja sakti ,kyun ke zakaat na dena gunah e kabira hai, zakat islam ke panch arkaan mein se ek azeem rukn hai. Abu huraira raziyaallahu anhu se marwi hai ke Nabi e kareem sallallahu alaihi wa sallam ne farmaya :

"Sona aur chandi ka malik jab uski zakat nahi dega to qiyamat ke din uske liye takhtiyan tayyar ki jayengi...."

(Sahih Muslim:1647)

Aur isi hadees mein aage irsahd e nabawi hai :

"Phir unhen jahannam mein garm karke usse uski peshani, pahu aur peeth daghi jayegi. Jab woh thandi hojayengi to unhen garm karke phirse dagha jayega, us din(roz e qiyamat)ki miqdaar pachas hazaar saal ke barabar ho jayegi jis din ke bandon ke darmiyaan faisla

kiya jayega, har sahakhs apna thikana dekh lega aur woh jaan jayega ke wo jannati hai ya jahannami"

Ek dusri riwayat mein aap sallallahu alaihi wa sallam ne farmaya hai :

"Allah ta'ala ne jise maal se nawaza ho, aur woh us maal ki zakat ada na kare, to uska maal qiyamat ke din uski gardan mein do phan waale ganje saanp ki shakl mein latka diya jayega jo use uske jabdon ki haddiyon samet jakdega aur kahega: main tera maal aur tera khazana hun, uske baad aap sallallahu alaihi wa sallam ne Quran ki ye aayat tilawat farmayi "Aur jinhen Allah ne apne fazl se kuch maal de rakha hai, woh usmein apni kanjusi ko apne liye behtar khayal na karen, balke woh unke liye nihayat badtar hai, jis maal mein unhon ne kanjoosi ki hai usi ka tauq unhen pahnaya jayega. " (Aal e Imran:180)

Ahd e nabawi ki ek wafadaar aur sabirah aurat

Abu Bakr siddiq raziyaallahu anhu se kaun waqif nahi hai? unki lukhte jigar Asma bint e Abi Bakr raziyaallahu anha bayan farmati hain ke mujhse Zubair ne shadi ki to unke paas kisi qism ki jayedaad nahi thi (khane ke liye) aur na khidmat ke liye koi ghulaam tha, sirf ek ghoda tha.

Main unke ghode ko dana pani deti aur uski dekh bhal karti, farmati hain ke main ghode ko ghaas aur charah deti, uske liye khajoor ki guthliyan koot koot kar chahre mein milati aur phir use khilati. bade dol ke sath pani nikal kar laya karti, aata gundhti, lekin main achchi tarah roti nahi paka paati thi lekin Ansaar ki aurten jo meri padosi thin woh akar rotiyan paka deti thin.

Main khajoor ki guthli (beej) apne sar par rakh kar zubair ki us zameen se jo Nabi sallallahu alaihi wa sallam ne unhen atya di thi, apne sar par rakh kar (bojh utha kar) do tehayi farsakh (do meel) paidal chalti thi. (Musnad Bazzar, Tabrani e kabeer, Sahih Al jame:5259)

Ek aqlmand maan ki apni beti ko shadi ke waqt naseehat

Zail ki satron mein ek aqalamand maan Umamah bint e Haris ki janib se bawaqt e rukhsati apni beti ke liye chand nasihatien mulahaza farmaiye, jo sirf usi ki beti ke liye nahi balke har musalmaan beti ke liye azeem tohfah hai, shadi ke waqt unhon ne apni beti ko in alfaaz mein rukhsat kiya :

"Aye meri piyari beti ! jaan e jigar aur noor e nazar! aaj tum apna ghar chod kar, apne maan baap, bhai bahen aur jumla ahle khandaan ko chod kar ek aise ajnabi aashiyane aur ajnabi shakhs ke yahan ja rahi ho, jise tum pahchanti nahi ho, aaj tum ek aise sathi aur dost se milogi jisse tum manoos nahi ho, jiski aadaton se tum waqif nahi ho, to tum jakar uski kaneez ban jana, wo tumhara ghulaam ban jayega, tum meri ye chand naseehaten yaad rakhna, in sha Allah ye tumhare liye tumhari zindagi ka kamiyaab jauhar ban ayengi. "

(1) khuloos aur thode par qanaat karna.

(2) khush dili se uski baten sunna aur hukm baja lana.

(3) uski aankhen aur naak (pasand wa na pasand) par nazar rakhna aur uski khwahishat wa aarzuyen puri karna, kyunke uske liye tumse behtar koi khushbu nahi hosakti aur na tumse ziyada koi dilkash manzar ho sakta hai.

(4) Uske khane aur sone ke awqaat par khusoosi nazar rakhna, aur uski aarzuyen puri karna, kyunke bhook ki shidaat aur neend ki qillat se insaan ghazab naak hojata hai.

(5) Uske maal ki hifazat karna.

(6) Uske ahl wa ayaal, uske ghulaam aur kaneez ki nigrani karna, aur maal ke baare mein husn e tasarruf wa taqdeer se aur baal bachchon ke baare mein husn e

tarbiyat aur tadbeer se kaam lena. (Tabaiaunnissa:28)

Ek maan ki nasihat Beti Ki Rukhsati Par

Shabe zafaaf se pahle ek hum asr maan ki apni beti ko ki gayi nasihat hum yahan naql kar rahe hain, jis naseehat mein masarrat wa hasrat ka haseen imtezaaj aur khushi wa gham ke mile jhule jazbaat shamil hain:

"Meri beti ! meri lakhte jigar! tere qadam ek nayi zindagi ki dagar par uthne waale hain ek aisi zindagi jahan tere maan baap, ka guzar nahi, na tere kisi bhai ka wahan thikana hai.

Too ek aise shakhs ki hamsafar aur shareek e zindagi banne ja rahi hai jo khud apne alawa kisi dusre ko yahan tak ke tere azeez tareen rishtedaron ko bhi tujh par apna hisse daar dekhna gawarah nahi kar sakega, khawah usse tere khoon aur gosht ka rishta hi kyun na ho.

Meri azeez beti ! tu uski biwi aur uski maan donon ka kirdaar ada karna, uske sath istarah bartao rakhna goya tu hi uski zindagi ki kul punji aur uska kul sarmaya e hayat hai, ye hamesha yaad rakhna ke mard khawah koi bhi ho, uski haisiyat bade bachche ki si hoti hai, narm aur mukhtasar si baat jo uske liye sa'adat mandi ka baais hai woh ye hai ke tu use ye ehsaas hargiz na dilana ke usse nikah ke baad tu apne ahl e khandaan se kat gayi hai, waise use bhi bakhubi iska ahsaas hai, usne bhi sirf tere liye apne waledain aur khandaan ko choda hai, phir bhi tere aur uske darmiyan farq mard aur aurat hone ka hai.

Aurat hamesha apne khandaan ki taraf ma-il hoti hai, uska dil usi ghar mein atka rahta hai, jahan woh pali padhi aur parwan chadi hai, lekin bahar haal use khud ko nayi zindagi ka aadi banana chahiye, ek aise shakhs ke sath apni zindagi ko pur kaif banana chahiye jo uska shauher, uska nigran aur uske hone waale bachchon ka

baap hai, aur yahi uski nayi duniya aur kul kayenaat hai.

Meri beti, meri lakhte jigar ! ye tera haal aur tera mustaqbil hai, ye tera mushtarak khandaan hai, jiske banane aur tameer karne mein tu aur tera shauher donon shareek hain, tere maan baap ahd e maazi ke dastan ban gaye, lekin main ye nahi kahungi ke aajse tu apne maan baap aur bhai bahnon ko bhul jana, hargiz nahi, kyunke meri laadli, woh bhi tujhe kabhi faramosh nahi karenge, aur ek maan apne dilke tukde ko faramosh bhi kaise kar sakti hai? haan, meri ilteja hai ke tu apne shauher se toot kar mahabbat karna, usi ke liye zinda rahna aur usi ke saath saath rahne mein apni zindagi ki khushi samajhna." (Tohfatul Uroos:126,127)

Musalmaan bahno !

Ye aapki zimmedariyan hain ke aap husn e tadbeer se millat ke nau nihalon ka mustaqbil sawaren aur in nasihaton se faida uthayen aur apni betiyon ko bhi yahi nasihat karen, yaqeenan nasihaton mein kamiyaabi ki raushini jhalak maujood hai.

Saath hi muslaman mardon ko chahiye ke unki bewiyon se jab koi ghalti sarzad hojaye, to unhein samjhayen, nasihat karen, unhen darayen, jinki na farmaniyan had se ziyada badh jaye to bator e saza unka bistar alag karden, lekin is dauran bhi unhen ghar se bahar na nikalen, kyun ke Nabi e kareem sallallahu alaihi wa sallam ka farmaan hai :

" Un se ghar mein hi alahidgi ikhteyar karo."

(Sahih Bukhari)

Isi tarah shauher ko ek hadees mein ye taleem di gayi hai ke woh biwi se bugz na rakhe, use uski ek aadat na pasand aayegi to doosri aadat pasand karega.

Quran e majeed surah Nisa ayat 34 mein Allah t'aala ka farmaan hai :

" Aur jin biwiyon se atumhen na farmani (sar chadne) ka

dar ho to pahle unhen samjhao aur agar na mane to unka bistar alag kardo aur agar ispar bhi na mane to halki maar maro, phir agar wo tumhara kahna maan le to unhen tang karne aur satane ki koshish na karo. "

Allamah Hafiz ibn e kaseer rahimahullah ne is aayat ki tafseer mein likha hai ke : jab nasihat aur samjhane se na mane to unhen ghair nuqsandeh maar marna jayez hai" jaisa ke Nabi e kareem sallallahu alaihi wa sallam ka farmaan hai. "

" Logo! tum aurton ke muaamle mein Allah se darte raha karo, kyunke woh tumhare paas qaidi ki haisiyat se muqeem hain, aur tumhare liye unpar lazim hai ke tumhare bistar par kisi aise shakhs ko na baithne de jise tum na pasand karte ho aur agar woh aisa kare to tum unhen maaro, magar itna bhi nahi ke wo zakhmi hojaye aur unhen dustoor ke mutabiq nafqa aur sukna(roti kapda aur makan) diya karo." (Tirmizi:1169)

Hasan Basari rahimahullah ne(zarban ghair mubarreh) ki tashrih mein zarb e ghair muassir likha hai, yani aisi maar jo nuqsan deh na ho aur uska jisam par koi asar na padhe. neez ek motebar hadees e nabwi ke mutabiq aurat ko chehre par marne se parhez karna chahiye,khawah woh halki maar hi kyun na ho.

Biwi Par Shauher Ke Huqooq

Biwi par shauher ke chand huqooq ka tazkirah guzishta safhaat mein ho chuka hai, zail mein hum isi silsile ki chand Ahadees pesh kar rahe hain,taake muslim khawateen, khusoosan nai nasl ki naaz wa nemat mein pali hui ladkiyan jo deeni taleem se yaksar na waqif hain, hamari is tahreer se kuch istefada kar saken.

Nabi e kareem sallallahu alaihi wa sallam ne farmaya hai :

"Agar main kisi ko gahirullah ke sajde ka hukm deta to aurat ko ye hukum deta ke apne shauher ko sajda kare,

qasam hai us zaat ki jiske hath mein meri jaan hai, koi aurat apne rab ka haq us waqt tak ada nahi kar sakti jab tak apne shauher ke tamaam huqooq ada na karle, yahan tak ke agar wo unth ki pusht(sawari)par baithi ho aur uska shauher usse faida uthana chahe to inkar na kare, (yahan tak ke uska shauher use halat e zajgi ke qareeb bhi jima' ke liye bulaye to inkar na kare)"

(Ibn e Maja:1843,Sahih Al Jaame':5295)

Sahib e Lisanul arab ne (661/1 mein) likha hai :

"Jab arab ki aurton ko zajgi ka waqt aata to woh ount ki pusht par jakar baith jatin, jisse bachcha janne mein aasani hojati thi. isliye iska ek mana ye bhi hua ke(yahan kat ke uska shauher use halat e zachgi ke qareeb jima ke liye bulaye to bhi inkar na kare)"

Magar chunke sajdah sirf Allah ko kiya jayega, gairullah ko sajda karna shirk hai. isliye is hadees mein Allah ke Nabi... ne shauher ki qadar wa qeemat aur biwi par uske huqooq ko badi mazbooti ke sath bayan kiya hai, sath hi marifat aur qadr shanasi ka badi khubi se tazkirah kiya hai.

Ek martaba Nabi e rahmat ki khidmat mein ek aurat hazir hokar arz karti hai :

"Ya rasoolallah main aurton ki taraf se apke paas qasid ban kar aayi hun,(main ye janna chahti hun ke)Allah t'aala ne jihad ko mardon par farz kiya hai, Agar woh kamiyaab laut-te hain to ajr wa sawab paate hain aur agar shaheed hojate hain to Allah ke yahan unhen rozi di jati hai,(mardon ka ye martaba hai) aur hum aurton ka haal ye hai ke hum bas uski amanat ki nigehtasht karti hain, humen ispar kya ajr milega?" aap sallallahu alaihi wa sallam ne farmaya : " Tum apni mulaqati aurton se jakar kah dena ke biwi ka apne shauher ki khidmat wa itaat karna aur uske huqooq ki riaayat wa eteraf karna(ajr mein)mardon ke musawi hoga, lekin tum mein se bahut

kam aurten aisi hongy."

(Majmauzzawaid 4/305)

Is hadees mein Nabi e kareem sallallahu alaihi wa sallam ne saaf taur se bayan farnadiya hai ke aurat ko apne ghar ki nigahdasht, bachchon ki tarbiyat aur shauher ki khidmat karne par utna hi ajr milega jitna ke mujahid ko maidan e jihad mein ladayi ladne ya shadat paane par.

Sayeed bin Musayyib rahmatullah alaih ki saheb zadi kahti hain :

"Hum apne khawind se us tarah baat nahi kiya karti thin jis tarah tum apne umara(governor)se baat cheet karliya karte ho. "

Shauher Ke Ahl e Khana Ke Sath Biwi Ka Sulook ?

Ye ek intehayi aham, nazuk aur sangeen tareen mas-ala banta ja raha hai, biwi ye samajhti hai ke main to sirf shauher ke liye hun aur shauher ke ghar waale shadi se qabl ye umeed lagaye rahte hain ke bahu ke aane se ghar mein rounaq badhegi, saare kaam woh khud dekh legi, ahl e khana ko aram miljayega waghairah, halanke biwi par shauher ke minjumla huqooq mein se ek haq ye bhi hai ke biwi apne shauher ki maan, baap, bhai, bahnnon`ka ehteram karen, aur agar woh log badsulooki kare to use bardasht kare, khusoosan saas aur khusar ki ziyadatiyon ko sahne ki koshish kare, kyunke aag aag se nahi balke pani se bujhti hai, aur jab kisi mu'amle mein narmi ki jayegi to usme husn aur khubsurti paida hogi.

Biwi ke liye ye bhi zaruri hai ke woh apni ananiyat wa khudi aur apne jazbaat ko qaboo mein rakhe, is par use Allah t'aala ki razamandi hasil hogi, use ajr milega, mard ki nazar mein uska ehteram aur qadr wa manzilat badhegi aur us ki taraf se use mazeed izzat wa mahabbat hasil hogi.

Neez biwi ko chahiye ke is haqeeqat ko hamesha yaad rakhe ke uske khusar aur uski saas ne us ke khawind ki bachpan mein parwarish ki hai, jab woh bada hua to uski

taleem wa tarbiyat ki, isliye uske shauher ka awwaleen kaam ye hai ke apne maan baap ke is qarz ko chukaye aur biwi ka ye farz hai is muqaddas fareeze ki adaigi mein apne shauher ki madad kare, uska hath bataye aur is kaam ki injaam dahi mein uske shana ba shana chalne ki koshish kare.

Biwi ko ye bhi samajh lena chahiye ke badla dene wala aur hisab lene wala hakim e a'ala Allah ta'ala hai, jo kabhi nahi marega, aur har shakhs jaisa sulook dusre ke sath karega waisa sulook uske sath bhi hoga, aajki biwi aur aajki bahu kalki saas hogi lihaza aaj agar woh apne khawind ke maan baap ke sath achcha sulook karegi to kal budhape mein uski bahu betiyan uske sath achcha sulook karenge aur ye ek atal haqeeqat hai ke nek kaam karne waalon ka ajr Allah ta'ala kabhi zaye' nahi karta. (Tohfatul Uroos P:338,339)

Shauher Par Biwi Ke Huqooq

Jis tarah shauher har waqt biwi se uske farayez wa wajibaat aur lawazimaat ki adaigi ka khawahan rahta hai, usi tarah islami shariyat ne biwi ke liye shauher par kuch faraiz muqarrar kiye hain, isliye shauher ki zimeedari hai ke apni biwi ke huqooq ada kare aur biwi ko kisi qism ki takleef na de, na hi uske jazbaat ko majrooh kare, Allah ta'ala ka farmaan hai :

"Aur mardon par aurton ka haq aisa hi jaisa ke dastoor ke mutabiq aurat par mardon ka haq hai, albatta mardon ko aurton par kuch fazilat hasil hai. "(Al Baqrah:228)

Ek doosre maqaam par farmaya hai:

"Aur dekho! aurton ke sath khush mu'amlagi se raho, phir agar woh tumhen kisi wajah se na pasand hon to ajab nahi ke ek chiz tumhe napasand ho aur Allah t'aala usmein badi khair wa barkat rakh den."(An Nisa:19)

Hakeem bin Mu'awiyah al qushairi se riwayat hai ke unke walid ne Allah ke rasool sallallahu alaihi wa sallam se daryaft

farmaya: ya rasool Allah ! hamari biwiyon ke hum par kaunse huqooq hain? aap sallallahu alaihi wa sallam ne farmaya : " jab tum khayo to unhen bhi khilayo, jab pahno to unhe bhi pahnayo, aur unhen chehre par mat maro, aur unhen ghar mein rakho." (Hakim, Irwa: 7/98)

Abdullah bin Amr bin 'aas se marwi hai ke ek martaba mujhse Allah ke rasool sallallahu alaihi wa sallam ne farmaya : " aye abdullah ! kya mujhe ye khabar nahi di gayi he ke tum din ko rozah rakhte ho aur raat ko qiyam karte (tahajjud padhte) ho? main ne kaha: han ya rasoolallah ! muamala kuch aisa hi hai, to aap sallallahu alaihi wa sallam ne farmaya : tum aisa na karo, rozah bhi rakho, iftar bhi karo, qiyamul-lail bhi ada karo aur aaram bhi karo, kyunke tumhare jism ka tum par haq hai aur tumhari biwiyon ka tum par haq hai." (Fathul Bari 9/299)

Ek doosri riwayat mein aap sallallahu alaihi wa sallam ne farmaya :

" Jiske paas do biwiyen hon aur un mein se kisi ek ki taraf hi wo ziyada lagao aur mailan rakhe to qayamat ke din woh is haal mein ayega ke uska ek kandha latka hua hoga." (Tirmizi, Abu Dawood, Irwa: 7/80)

Kiya Aurat Apne Baal Katwa Sakti Hai ?

Kisi bhi muslamaan aurat ki shakhsiyat aur zaat us waqt tak mukamall nahi hogi jab tak ke woh Maryam, khadeeja, Ayesha, Fatima deegar un islami khawateen ke naqsh e qadam par na chale.

Allah t'aala ne unhen har tarah ki nematon se nawaza tha lekin iske bawajood aakhirat ki nemat ke muqabale mein duniya ki nemat aur sari daulat ko thukra kar unhon ne rasool e rahmat ki zindagi ko apne liye mash-al e raah banaya, aapki har har baat aur hukm ko apna kar ek misali khatoon hone ka namuna qaim kiya.

Magar afsos ke maghrib se chalne wali be pardagi wa

fahhashi aur aawargi banaam aazadi ki laher ne hamari mashriqi aur islam pasand khawateen ko bhi apni is zahrili hawa ki boo sughandi hai, jiske nateeje mein ek aurat azwaaj e mutahharaat ko, ek ladki banate rasool sallallahu alaihi wa sallam ko namuna banane ki bajaye duniya ki naam nihad stars, sharm wa haya se 'aari wa bazari aurton aur karobari hasinayon ko apna ideal banane lagti hai.

Aaiye hum sirf ek lanat ka jaiza lete chalte hain jo maghribi aurton se hum mein ghus aayi hai, jiski islam ne sakht mukhalafat ki hai, woh lanat aurton ka apne sar ke baal kaatne aur jodne (vig lagane) ki hai, halanke Nabi e rahmat sallallahu alaihi wa sallam ne is buri 'aadat se sakhti ke sath mana kiya hai, kyun ke isme mardon se mushabahat payi jati hai. chunanche hadees mein hai :

"Abdullah bin Abbas se marwi hai ke Nabi e kareem sallallahu alaihi wa sallam ne un mardon par lanat bheji hai jo aurton ki mushaba- hat ikhtiyar karte, aur aisi aurton par bhi lanat bheji hai jo mardon ki mushabahat ikhtiyar karti hain, aap sallallahu alaihi wa sallam ne un zankhon par bhi lanat bheji hai jo aurton ke se atwaar apnate hain aur un aurton par bhi lanat farmayi hai jo mardon jaisi harkaten karti aur unke chal chalan ikhtiyar karti hain. "

(Sahih Bukhari)

Ek doosri riwayat mein Aap sallallahu alaihi wa sallam ne farmaya :

"Do qisam ke log jahannami hain jinhen abhi main nahi dekh raha hun :

(1) Ek woh log jinke hath main gaai ki dum ki tarah kodhe honge jinse woh sirf aadmiyon ko maarten honge.

(2) Doosre woh aurten jo kapde pahni hongii phir bhi nangi maloom hongii, doosron ko apni taraf mail karti hongii, aur khud doosron ki taraf maail hone wali hongii, jinke sar ount ki latki huyi kohan ki taraha honge, aisi

aurten na jannat mein dakhil honggi na uski khushboo payengi, halanke jannat ki khusboo to itni aur itni door se aa rahi hogi. " (Sahih Muslim:3971)

'Mayelaat' aur 'mumilaat' (doosron ko apni taraf mail karti honggi, aur khud doosron ki taraf maail hone wali honggi) ki tashreeh mein baaz ulama ne likha hai ke wo is andaz mein kanghi karti honggi ke log isse unki taraf maail hote honge.

Shaikh Muhammad bin Ibrahim rahmatullah alaihi (sabiqa mufti e a'zam Saudi arabiah) ne apne ek fatwe mein likha hai ke: aurton ka apne sar ke baal mundwana aur katwana kisi bhi soorat mein jayez nahi hai aur iski daleel Usmaan bin Affan raziyaallahu anhu se marwi ye hadees hai :

"Rasoolullah sallallahu alaihi wa sallam ne aurat ko sar ke baal mundwane se mana farmaya hai."

(Tirmizi:838, Nasai:4963)

Aur qaida ye hai ke jab kisi cheez se Nabi e kareem sallallahu alaihi wa sallam mana karden to woh cheez haram hojati hai, illa ye ke baad mein alag se uska koi hukm nazil hojaye.

Mulla Ali Qari rahmatullah alaihi ne Almirqat sharah Mishkaat mein likha hai : aurat ko sar ke baal mundwane se isliye mana kiya gaya hai ke jis tarah mardon ke liye dadhi khubsurti aur islami nishani hai usi tarah aurton ke liye unki choti khubsurti aur islami nishani hai.

(Majmu fatawa Shaikh Ibraheem 2/49)

Isliye aurton ki ye zimmedari hai ke apne sar ke balon ki hifazat karen, unki choti bana len, aurat ke sar ke baal uske husn wa jamal ka ek qeemti jauhar aur uski iffat wa pakdamini ka ek gauhar aabdaar hain.

Kuch aurten apne tammam balon ka gola bana kar sar par ek jagah rakh leti hain, ya tammam balon ko sirf ek taraf dayen ya bayen latka leti hain jaisa ke maghribi aurton ki 'aadat huwa karti hai, to ye surat jayez nahi hai kyunke isme kuffar ki mushabahat hai.

Allama Muhammad Ameen Shanqiti rahmatullah alaih ne apni tafseer "azwa aulbayan fi izahil quran bil quran" mein likha hai ke : "aam taur se jo aurten apne saron ke baal katti hain, wo apne is amal se firangi tahzeeb aur maghribi amal ke qareeb ho rahi hain ab to muslim khawateen mein bhi ye amal dhire dhire phailte hi ja raha hai.

Ek Shubah Ka Izala

Kuch log ye kahte hain ke Nabi e kareem sallallahu alaihi wa sallam ki baaz azawaj e mutahharat ne apne sar ke baal kate the, isliye aisa karna durust hai, to iska saaf aur wazeh jawab ye hai ke Nabi e rahmat sallallahu alaihi wa sallam ki baaz azwaj e mutahharat ne apne sar ke baalon ko zeenat aur khubsurti ke liye nahi kata tha, balke dafa e zeenat ke liye aisa kiya tha, kyunke shauher (yani nabi) ki wafat ke baad unhen zeenat wa aarayish ki koi zarurat nahi rah gayi thi.

Phir Nabi sallallahu alaihi wa sallam ki wafat ke bad aap ki paakbaaz biwiyon se shadi bhi nahi ki ja sakti thi, kyunke woh ummahatul momineen (sare mominon ki maayen) hain, aur maan hi ki tarah un se nikah haram hai, jaisa ke Quran e kareem mein Allah t'aala ne farmaya hai :

"*Aur tumhare liye ye zeb nahi ke Allah ke paighambar ko takleef phunchao, aur na ye ke unke baad unki aurton se kabhi nikah karo, Allah t'aala ke nazdeeg ye bahut bada gunah hai.*"

(Al Ahzaab:53)

Chunke aurat ki saari zeenat uske shauher ke liye hai, liha-za is hadees se baal katne ki daleel pakadna durust nahi hai, phir agar koi budhi aurat apne baal had darje lambe hone ki wajah se pareshan hoti ho to hasbe zarurat unhen kaat sakti hai, kyunke use ab zeenat ki koi zarurat nahi rahi.

Abdullah bin Umar raziyallahu anhuma se marwi hai ke Nabi e kareem sallallahu alaihi wa sallam ne farmaya :

"*jo kisi qaum ki mushabahat apnaye woh unhin mein se hai*"

(Abu Dawood:4024)

Is hadees se ye baat bilkul saaf hojati hai ke agar koi aurat

maghribi aurton ki naqqali mein sar ke baal kaate to woh bhi unhi mein shumar ki jayegi, neez dusri ahadees mein kuffar aur mushrikeen aur yahood wa nasara ki mushabat ko sarasar haram qaraar diya gaya hai.

Isi tarah hajj wa umrah ke mauqe par aurat ko apni unghli ke por ke barabar baal katne ka hukm diya gaya hai, jaisa ke 'Ali bin Abi talib raziyaallahu anhu bayan farmate hain :

"Nabi e karteem sallallahu alaihi wa sallam ne aurton ko sar ke baal mundhne se mana farmaya hai. "

(Sunan Nasai 8/130)

Imam Abu Dawood rahmatullah alaih farmate hain ke main ne Imam Ahmad bin hambal rahmatullah alaih ko ye farmate huye suna hai ke hajj ke baad aurat apne sar ke tammam balon ko aage karke sirf ungli ke por ke barabar kaategi.

Allama Nawawi rahmatullah alaih ne aurton ke sar ke baal mundne ko bid'at aur unke haq mein musla kaha hai.

Ghour karne ka muqaam hai ke hajj jaisi azeem tareen ibadat jisme sar ke baal mundwane lazmi hain magar wahan bhi islam ne aurat ke sar ke balon ki hifazat ki aur kaatne se mana farmaya balke mamooli qism ki taqseer ka hukm dekar unhen hajj ke poore sawab mein shareek kar liya, to aam halat mein bagahir kisi uzr ke sirf aghiyar ki naqqali aur zeenat wa araish ke liye baal katna ya mundhwana kis tarah durust ho sakta hai ? zahir hai aisa karna islami taleemaat ki sareeh mukhalafat kahlayega.

Wig Lagana ?

Isi tarah baaz aurten apne sar ke baalon ko bada dikhane ke liye usme doosre masnuyi baal judwa leti hain, halanke woh is tarah se Allah t'aala ki saakht wa banawat ko tabdeel kar rahi hain, jaisa ke sahi Bukhari mein Sayeed bin Al Musayyib rahmatullah alaih farmate hain ke: Muawiyah jab aakhri baar 51 hijri mein Madinah taiyyaba tashreef laye

to unhon ne Nabi sallallahu alaihi wa sallam ke mimber par chadh kar humen khutbah diya, aur balon ka ek jodah (wig) nikal kar farmane lage: "main to samajhta tha ke ye kaam yahudiyon ke siwa aur koi nahi karta, Nabi e kareem sallallahu alaihi wa sallam ne us aurat ko farebi aur makkar kaha hai jo balon mein jodh lagaye. (Bukhari:5938)

Sahih Bukhari hi ki ek riwayat mein hai ke woh mimber par khade hokar ye baaten bayan farma rahe the (aur unke muhafiz (bodyguard) ke haath mein balon ka ek chotla tha) : Madina walo! tumhare ulama kahan gaye? main ne Nabi e kareem sallallahu alaihi wa sallam se suna hai, aap is chotle se hume mana farmaya karte the, aur farmate :

"Bani israil isi wajah se tabaah hogaye jab unki aurton ne ye kaam shuru kiya, (unki aurten baal jodne (wig lagane) lagin. " (Sahih Bukhari:5932, Sahih Muslim:1385)

Ummul momineen Ayesha siddiqua raziyaallahu anha bayan farmati hain ke Ansaar ki ek ladki ne nikah kiya, phir woh beemar padh gayi, isi beemari mein uske sar ke baal gir gaye, uske azeelon ne uske baalon mein jod lagana chaha, chunanche unhon ne Nabi e kareem sallallahu alaihi wa sallam se daryافت kiya to aap sallallahu alaihi wa sallam ne farmaya :

"Allah t'aala ne balon mein jod lagane wali aur lagwane wali par lanat bheji hai. " (Bukhari, Muslim)

ek dusri riwayat main Abdullah bin umar farmate hain :

"Allah t'aala ne jod lagane aur lagwane wali aur godne wali aur gudwane wali par lanat bheji hai "

(Bukhari, Muslim, Sunan)

Chehre Aur Aabruaon Ke Baal Ukhadna

Isi tarah agar khubsurti ke liye koi aurat apne chehre aur abruaon ke baal ukhade to aisa karna bhi haram hai, kyunke Nabi e kareem sallallahu alaihi wa sallam ne baal ukhadne wali (annamisa) aur ukhadwane wali (almutana-

mmisa) par lanat bheji hai, aur isliye bhi ke wo Allah t'aala ki takhleeq aur banawat mein tabdili karti hain, jabke shaitan mardood ne to ye ahad kiya hai :

"Main to insanon ko ye hukm dunga ke Allah ki saakht aur banawat ko badal dalen. " (An Nisa:119)

Is aayat se ishara milta hai ke jo aurten apne sar ke baal katwati ya mundwati hain aur chehre ya aabruaon ke baal ukhadti hain, woh apne is amal se shaitaan e laeen ki ita'at wa pairwi kar rahi hain, aur hamen ye baat maloom honi chahiye ke jab shaitaan mardood Allah t'aala se ye wadah aur challenge kiya ke main tere bandon ko sidhe raste se bhatkaaunga aur unhen gumrah karunga to Allah t'aala ne usi waqt ye farma diya tha ke main tujhe aur tere sath jitne bhi log honge unhen jahannum mein dal dunga.

Hamare is fatwe ki mazeed tauzeeh Sahih Bukhari mein Abdullah bin Masood raziyaallahu anhu ke us farmaan se hoti hai jis mein woh farmate hain ke: Allah t'aala ne gudwane aur godne waali aurat par lanat bheji hai jo (jawan banne ke liye) chehre ke ruye (baal) nikale, jo husn badhane ke liye daant kushada karwaye, Allah ki khilqat ko badlen, mujhe kiya hogaya hai ke main unlogon par lanat na bhejun jin par rasool sallallahu alaihi wa sallam ne lanat bheji hai. jo ke Quran e majeed se sabit hai :

"Rasool jo kuch tumhen den use lelo, aur jis chiz se roken us se baaz aajao." (Al Hashr:)

Humein bahaisiyat e musalmaan is aayat par bhi nazar dalni chahiye:

"Tum Allah aur uske rasool ki ita'at karo, taake tum par rahem kiya jaye." (Aale Imran:132)

Kaash beauty parlours mein jane wali musalmaan aurten Nabi e rahmat ke in farmudaat aur irshadaat se kuch sabaq hasil karletin to woh aakhirat mein Allah ke azaab se bach jatin aur duniya mein Allah t'aala ki rahmaton ko paa letin. kyunke Allah aur uske rasool sallallahu alaihi wa sallam ki

naifarmani duniya aur aakhirat mein ghate ka sauda hai, aur Allah wa rasool sallallahu alaihi wa sallam ki ita'at hi kamiyabi ka raaz aur surkhuruyi ka sabab hai.

Mardon Ke Liye Hooren Hain To Aurton Ke Liye Kiya Hain

Meri mohtaram musalmaan bahno !

Zer e nazar kitab mein jab aapne ye padha hoga ke jab duniya ki koi aurat apne nek wa saleh mard ko satati hai to jannat ki hoor kahti hai : ise na satao, ye anqareeb hamare paas aane wala hai, us waqt aapke zahan mein ye suwal paida hua hoga ke jab koi mard apni nek aur saleh biwi ko satata hai to use kon aawaz deta hoga, isi tarah jannat mein jaane wale mardon ko hooren milengi, to phir auraton ko kiya milega ?

Ye ek bada ahem suwal hai, pahli martaba kitab chapne ke baad se abtak raqimul huroof se Saudi arabiya aur hindustaan ke mukhtalif muqamaat par duroos aur taqreeron ke baad ye suwal kayi baar pucha bhi ja chuka hai, ismen koi shak nahi ke aap ko ye suwal karne ka haq hai, khusoosan jabke ye kitab "jannati aurat" ke mauzu par guftagoo karti hai to kitab padhne ke baad aapke zahen mein ye suwal zaroor paida hoga ke agar hum jannat mein chali jayen (aur insha Allah zaroor jayenge) to mardon ko milne wali hooron ke muqabale mein humen kiya milega ?

Jawab

Yaqeenan aakhirat ka sawab mardon aur aurton ke liye aam hai Allah t'aala ne farmaya hai :

"Main tum mein se kisi mard ya aurat ke amal ko zaye nahi karunga. " (Aale Imran:195)

Allah t'aala ne ek dusre muqaam par farmaya hai :

"Tum mein se jo koi nek aur saleh amal karega, is haal mein ke woh momin ho, to hum zaroor use pakiza aur

achchi zindagi ata karenge." (Surah Nahel: 97)

Ek teesre muqaam par Allah t'aala ne farmaya hai :

"Aur jo imaan wala ho, mard ho ya aurat aur woh nek amal kare, yaqeenan aise log jannat mein jayenge."

(An Nisa:124)

Jabke Ek jagah irshad e ilahi hai :

"Beshsak musalmaan mard aur musalmaan aurten, momin mard aur momina auraten, farmabardari karne wale mard aur farman bardaar aurten, raast baaz mard aur raast baaz aurten, aajizi karne waale mard aur aajizi karne wali aurten, khairaat karne waale mard aur khairat karne waali aurten, rozah rakhne waale mard aur rozah rakhne waali auraten, apni sharm gaah ki hifazat karne wale mard aur hifazat karne wali aurten, bakasrat Allah ka zikr karne wale mard aur bakasrat zikr karne wali aurten, in sabke liye Allah t'aala ne (wasi) maghfirat aur bada sawab tayyar kar rakha hai. "

(Al Ahzab:35)

Aur Allah t'aala ne in tammam ke jannat mein dakhil hone ka wadah apne is farmaan mein kiya hai :

"Woh aur unki biwiyan ghane saayon mein mushariyon par takya lagaye baithe honge"

(Yaseen:56)

Ek aur muqaam par farmaya :

"Tum aur tumhari biwiyan jannat mein dakhil hojao aur nematon se lutf hasil karo" (Az Zukhruf:70)

Allah t'aala ne apne ek farmaan mein hooron ki umdah takhleeq ki sareeh ittela aur ahle jannat ki duniyawii biwiyon ki Nayi takhleeq ki bhi khabar di hai chunanche irshad e bari t'aala hai :

"Hum ne(unki biwiyon) ko khalis taur par banaya hai aur humne unhen kunwariyan bana diya hai" (Al waqi'a:35,36)

Ulama e tafseer ne likha hai ke is aayat mein ahl e jannat ko milne waali biwiyan aur hooren murad hain aur jannat

mein jistarah Allah t'aala budhe mardon ko naujawan bana dega usi tarah budhi aurton ki khilqat ko lauta kar unhen bakirah(kunwari)bana dega.

Hadees mein hai ke duniya ki aurton ko ibaadat wa riyazat aur ita'at ki wajah se hoor e 'aeen par fazilat wa bartari hasil hai, isliye momin aurten bhi momin mardon ki tarah hi jannat mein dakhil honghi, aur jab kisi aurat ne duniya mein kayi mardon se (yakebaad deegare) shadi ki hogi aur woh unke hamraah jannat mein dakhil hogi to in shauhron ke darmiyan use ikhtiyar diya jayega chunanche woh un mein se achche akhlaaq waale mard ko pasand karegi.

(Fataw Al mar-ah 1/13)

Aur sirf isi par bas nahi balke mardon ke sath sath hi jannat mein jaane waali aurten jis cheez ki bhi khawaish wa tammanna karengi Allah unhen wahi ata farmayega. chunanche isi silsile mein irshad e bari t'aala hai :

"*Aur wahan jo ji chahe aur jo aankho ko achcha lage (moujood hoga) aur (ahl e jannat) tum usme hamesha rahoge.*"

(Az Zukhruf:71)

Is aayat ne aurton ki taraf se uthaye jaane waale mumkina suwal ka asli jawab de diya hai ke woh jo chahhengi woh unhen milega aur zahir hai ke woh apne tab'ai aur fitri khawas ke mutabiq hi kisi cheez ka suwal aur tamanna karengi aur jistarah duniya mein ta-addud e azwaj ke silsile mein mard ko ijazat di gayi hai aur aurat ko uski sharm aur hayadaari aur baaz asbaab ki bina par uski ijazat nahi. usi tarha aakhirat mein bhi aurat ki hayadaari ko nazar andaaz nahi kiya gaya.



Khatimah

Mardon(shauharon)ki khidmat mein hamari darkhast hai ke apni aurton(biwiyon)ke mu'amale mein Allah se darte raha karen aur unke sath bhalayi ka mu'amla karen,jaisa ke Nabi e haadi wa rahmat sallallahu alaihi wa sallam ne wasiyat karte huye irsahad farmaya :

"Tum aurton ke saath bhalayi ka muamla karo,kyunke aurten pasli se paida ki gayi hain aur pasli mein subse tedha hissa uper wala hissa hai,aur jab tum use sidha karne lagoge to tod doge,aur agar chod doge to hamesha tedi hi rahegi, pas tum aurton ke sath bhalayi ka mu'amala karo" (Bukhari:3331,Muslim:1468)

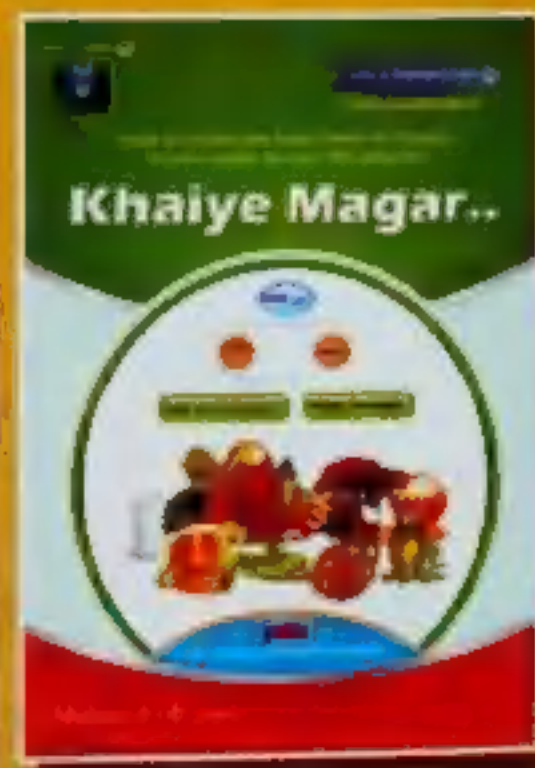
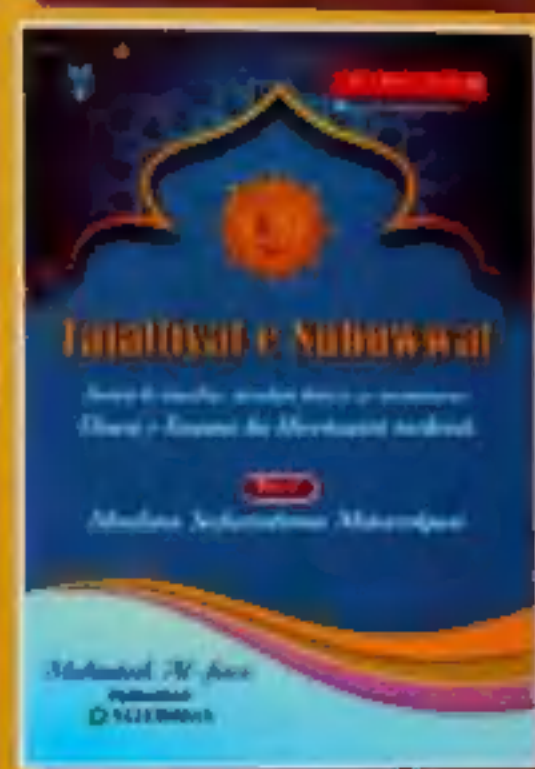
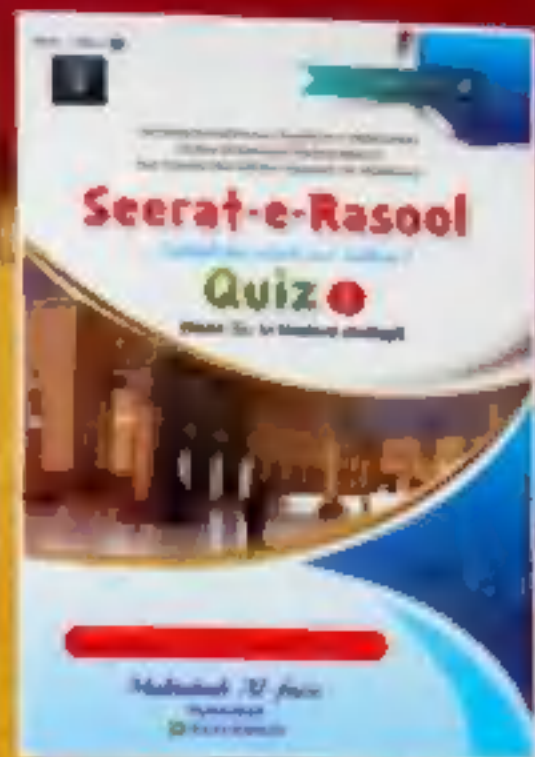
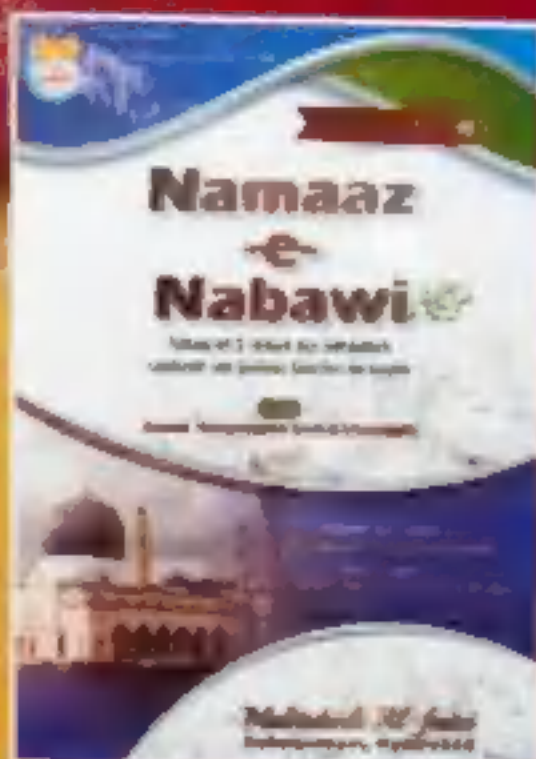
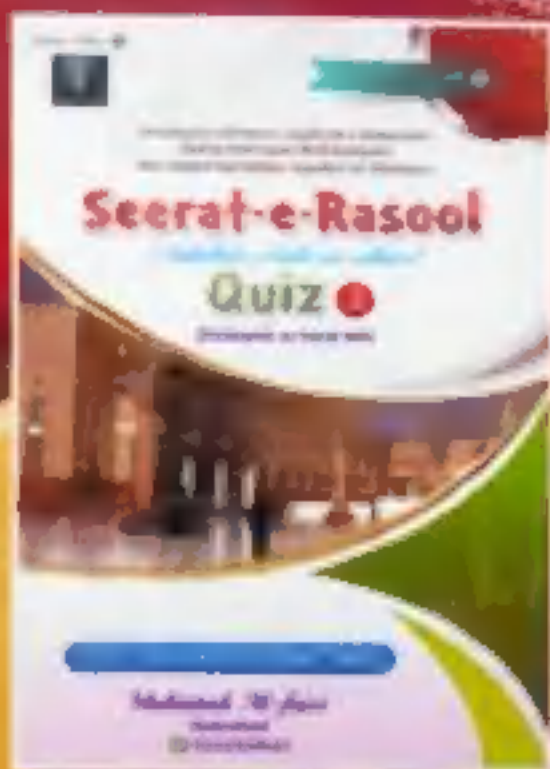
Neez itteba e sunnat ki targheeb aur sabr ke sath unhen umda taleem dete rahna chahiye,ye taleem aur husn e mu'amala insha Allah unhen jannat mein le jayega.

Islami bahno! ikhtesar ke sath hamne jannati aurat ki chand sifaat ka zikr kiya hai,agar hum har pahlu par tafseeli raushni daalte to zakheem hojati,waise guzishta safhat mein pesh kardah baaten agarche mukhtasar hain ta ham unki jameaiyat musallam hai, isliye hum Allah t'aala se uske asma e husna aur sifat e ulya ka wasta dekar ye dua karte hain ke Allah t'aala is kitab ke zariye humen aur tamam musalmanon ko nafa pahunchaye,aur biwi wa shauher ko ek doosre ke huqooq ki adaigi ki taufeeq ata farmaye,aameen,kyunke qiyamat ke din suwal donon se hoga.

Allah t'aala se dua hai ke musalmaan khawateen ko Nabi e rahmat sallallahu alaihi wa sallam ke in farmoodaat wa irshadaat se sabaq hasil karne ki taufeeq ata farmaye,aur unhen Maryam,Ayesha, Khadeeja,Fatimah, Umme salma aur deegar nek seerat wa paak baz khawateen jaisi misali aurten banaye. aameen.

wa sallallahu wa baraka wa sallama 'ala nabiyyina Muhammad wa aalihi wa sahbihi aj-maeen.

Hamari Ba'z Aham Roman Kitaben



Maktaba Al-Faizi



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